

AMERICA

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Chronicle

Home News.—The long-expected attempt of Secretary Kellogg to induce other nations to accept our reservations to entering the World Court was announced on February 20. This action took the form of an identic note delivered to all the Governments which signed the World Court protocol. Mr. Kellogg asked these Governments to exchange views among themselves on the question of admitting the United States into the Court under our reservations. The particular reservation to which most of the signatory nations objected was number five, by which the Senate refused to allow this Government to be bound by advisory opinions of the Court. Mr. Kellogg answered the objections made to our reservations and expressed the hope that the nations will find their way to accepting them. Mr. Kellogg's step was said to be in conjunction with the sudden trip of Elihu Root to attend, at Geneva, a conference of jurists who will undertake a revision of the World Court statutes in accordance with the latest international agreements.

President-elect Hoover returned from Florida on February 19. He found several difficulties awaiting him, the

principal of which were Prohibition, the Cabinet and tariff reform. The Prohibitionists had made it clear that they expected full cooperation from him and were said to be urging Senator Borah as Attorney-General. Meanwhile, Borah engaged in a stirring debate in the Senate with Senator Reed, of Missouri, who in a long speech had denounced the Volstead Act and all its consequences of criminality and hypocrisy combined. It was also said that the interests urging Ambassador Morrow as Secretary of State had not yet given over hope of success. The tariff activities of manufacturers' groups also attracted attention and presaged trouble, since a large number of them were not only demanding higher tariffs but in some cases an actual embargo.

Austria.—Those who have expressed dissatisfaction with democratic government in Germany, declaring that the nation was not yet ripe for democracy, were recently taken to task by Msgr. Seipel, Chancellor of Austria. An address delivered by him at the University of Munich greatly strengthened the present regime and caused favorable comment. The Chancellor declared that there could be no better form of government than democracy rightfully interpreted and lawfully enacted. Admitting that mistakes have been made and that some nations may not be ripe for democracy, he contended that they must be made ripe for it. Parties, he explained, are necessary instruments of democracy. In discussing office-holding, Msgr. Seipel stated that whereas those in office should not seek to prolong their term without consideration of the welfare of their people, nevertheless the people should not remove them arbitrarily without justification and assurance of replacement by worthy successors.

Bolivia.—Charges were made in the middle of last month that Bolivian troops, in violation of the Bolivian-Paraguay protocol to suspend all hostilities until the Commission of the Pan-American Conference on Conciliation and Arbitration should render its findings, were being massed at Fort Buqueron and were threatening the railway leading to Puerto Casado in the interior of the Chaco region. These charges were denied by the Foreign Office at La Paz in the following official communique:

President Siles, informed of the new charges by Paraguay regarding military advances, instructed our Legation in Washington today as follows:

"It is not true that we have advanced on any point of contact

Troop
Advance
Denied

along the Bolivian-Paraguayan frontier. The protocol signed at Washington some time ago contained a solemn promise to suspend all hostilities and to cease all concentration of troops in points of contact guarded by the military forces of both countries. President Siles recalls this promise and affirms our loyal execution of it.

"Diplomatic representatives resident in La Paz have surely advised their Governments that demobilization of the army has been effective and sincere in Bolivia, and that public opinion, so deeply disturbed by the Paraguayan attack on Fort Vanguardia early in December, has been restored to moral equilibrium.

"We have confidence in the investigation and ruling of the Washington commission, and continue to maintain a defensive position regardless of the alarmist news emanating from Paraguay daily. We have suggested to Paraguay a solution by arbitration of the frontier dispute with demarcation of the disputed area."

Notwithstanding this official statement, considerable unrest regarding the Puerto Casado situation continued.

Chile.—According to an Associated Press dispatch on February 21, official announcement was made the preceding day in Santiago that an agreement had been reached between Peru and Chile settling the Tacna-Arica controversy. Formal negotiations looking to this began last November subsequent to the establishment in July, after a seventeen-year breach, of diplomatic relations between the two countries, mainly due to Secretary Kellogg's good offices. By the new agreement Tacna, it was said, would go to Peru, and Arica to Chile.

Czechoslovakia.—Two Deputies, Juriga and Tománek, were expelled by unanimous vote from the Slovak People's party on February 18, for their condemnation of Professor Tuka as a Magyarophile and a traitor to the Czechoslovak Republic.

Tuka Case
 Msgr. Hlinka, the leader of the party, and the remainder of the party, professed themselves as solidly behind Professor Tuka until the Government could bring more definite evidence of treachery against him. He was accused of activities contemplating revolution and union of Slovakia with Hungary, and of revealing State secrets. On October 28, 1928, Dr. Tuka, a Slovakian Popular Party member of the Lower House of the National Assembly, had been understood to assert that complete political autonomy was now due Slovakia, owing to the expiration, at the end of ten years, of a secret time-limit clause in the declaration made on October 30, 1918, at Turcansky Svaty Martin, concerning the reunion of Slovakia with the present parts of the Czech Republic. No definite proof, however, appeared to have been obtained of the existence of the clause, which was supposed to create a *vacuum juris* (expiration of legality). The extreme meaning attributed to it by M. Tuka was repudiated by his own, the Popular party.

France.—A clash on a minor issue in the Chamber of Deputies, on February 19, nearly resulted in a defeat of the Poincaré Government by the Opposition. There was question of the restoration of a number of local courts abolished for the sake of economy during the financial crisis of 1926. The Opposition members offered a reso-

lution for restoring them by a fixed date, and the Government made the issue one of confidence. The Premier did not attend the session in which the discussion took place, and let it be known that he regarded the criticism of his opponents as captious and unwarranted. The vote, in the absence of many Deputies, stood 291 to 285 in favor of the Government.—A few days earlier a resolution to grant a general amnesty to political prisoners (Communists, Separatists, etc.) was defeated by a vote of 320 to 255. Minister of Justice Barthou opposed particularly any measure to free those sentenced for spreading revolutionary propaganda in the army and navy.

Great Britain.—The statement made by Sir Esme Howard, British Ambassador in Washington, to the effect that a naval armament conference would probably be held between Great Britain and the United States, looking to the further limitation of armament, was later explained as being a private opinion and not an official presentation of the British Government's intention. The statement was variously interpreted by the British press; some of the influential papers regarded it as a correct forecast of the Government's policy but deplored it as premature. The Foreign Office issued a communique declaring:

Conference on Limitation

There has been no change in the situation since Sir Austen Chamberlain informed the House of Commons, on February 6, that his Majesty's Government were engaged in a careful examination of all questions concerning our relations with America and the naval conditions of the two countries.

Full explanations of Sir Esme's statement and of the Government's intention were demanded in Parliament. The Foreign Office ventured no further information.

Ireland.—In connection with the resuming of the sessions of the Dail in late February, our special correspondent in Dublin stated that the three main political parties were having trouble within their own ranks. The coalition between the Ministerial party and the Farmers, he wrote, was being strained to the utmost. The Farmer representatives demanded that taxation must be reduced whereas the Government may be forced to increase it. The Farmers, likewise, are in general opposed to protection, since it increases their costs without any compensating advantage; but it was thought likely that the Government cannot escape imposing more tariffs this year. In the matter of local rates and local government, the Farmer party differed from the Government policy. Nevertheless the Government depends on the Farmers for its majority in the Dail. Within the Fianna Fail ranks, according to our correspondent, there has been evident a difference of opinion in regard to the party policy of complete protection, some of the members having favored a "selective" protection. The Labor party has been weakened by personal and political quarrels. Mr. Johnson, former labor leader in the Dail and now Senator, and Mr. Mortished, former Assistant Secretary to the party, both resigned. Since the Labor party is at present without a policy, according to the writer, and since every

Party Complications

member is a law unto himself, its parliamentary influence is weak. Meanwhile, the membership of the Trades Unions has steadily decreased; an example of this decline was that of the Transport Workers' Union, which has at present about 30,000 members whereas its enrollment a few years ago was 120,000.

Following the resignation of General Daniel Hogan as Chief of Staff in the Free State Army, General Sean McKeon was appointed to the office. During the past few months, several other officers have been retired with gratuity; these resignations were effected through the application of the Government policy of reducing the personnel and expenditure of the National Army. Colonel James Fitzmaurice, the Atlantic flier and Chief of the Free State Air Forces, also resigned from Government service. According to dispatches, one of the early propositions presented at the opening of the Dail was that of the appointment of a Free State Minister to the Vatican. The name of Count O'Kelly, at present Minister to Belgium, was prominently mentioned as the probable nominee.

Jugoslavia.—A decree creating a supreme legislative body was signed by King Alexander on February 18. The council was to consist of seventeen members, presided over by the president of the Court of Cassation, Mihailo Jovanovitch. Former members of Parliament and Ministers, one Croat journalist and a university professor, were said to comprise the council, the duties of which were said to be little more than advisory. Laws drafted by individual ministries for royal approval were to be submitted to the council for expert opinion.

Mexico.—On February 18, Bishop de la Mora of San Luis Potosi, representative of the Mexican Hierarchy, issued from his place of hiding a further statement on the attitude of the Church in the present extremely troubled conditions. It disavows all connection of the clergy with the recent attempt to assassinate the President by bombing his train. It dissociates the Hierarchy as such from all complicity in rebellion. It recalls the fact that the Pope had forbidden participation in an armed movement, though it admits that at most four or five priests had actually disobeyed these orders. At the same time, it firmly and calmly restates the position of the Church as one of inability to submit to the present anti-religious regulations without abandoning Catholic principles. This statement was probably as much designed to calm excited Catholics and warn them from extreme measures as it was to answer the Government's recent repressive measures. Bishop de la Mora allows priests to surrender their addresses if they wish, but denies that doing so would constitute submission to Calles' decree of registration. The next day, Acting Secretary of the Interior Canales replied with the statement that the restoration of peace in Mexico lies with the Bishops. They have only to submit to the constitutional regulations. He distorts history by saying that the Catholic clergy continued its

work from 1919 to 1926 under the same constitutional provisions to which in the latter year it suddenly took exception. Canales ignores the incident of the decree of Calles of that year, which put the constitutional provisions into effect.

Paraguay.—Discussion in the Senate concerning the ratification of the boundary treaty drawn up with Brazil last year, developed strong opposition because some of the Senators professed to see in it clauses which, if ratified, would weaken the national position with regard to the Bolivian border dispute. So far as public opinion was concerned, Brazil's attitude toward the Chaco problem was heretofore considered neutral, but one of the Senators publicly asserted that official documents proved Brazilian sympathy with the Bolivian stand. There was significance in the charge, because should it be substantiated it was considered likely that Chile, Argentina, and Uruguay, heretofore observing a policy of watchful waiting, would unite sympathetically with Paraguay.

Peru.—On February 19, Lima celebrated, amidst much rejoicing, the sixty-seventh birthday of President Leguia. There was an open-air Mass in the Plaza Bolognesi, of the national capital. A dinner, attended by Cabinet members and the Diplomatic Corps, was given. The Holy Father cabled his blessing. The preceding Sunday, in an elaborate ceremony at the Cathedral, the Papal decoration of the Grand Collar of the Supreme Military Order of Christ, awarded the President last December, was solemnly conferred upon him by the Papal Nuncio, Msgr. Gaetano Cigognani, in the presence of a large and distinguished gathering of churchmen, diplomats, Government officials, and social leaders. The Nuncio stated that the decoration was a reward from the Holy Father for President Leguia's benevolent services to the Church in the cause of religion.

Rumania.—The Chamber of Deputies voted on February 6, bills sanctioning a stabilization loan of \$72,000,000 and a foreign loan, which allots a monopoly of match sales in Rumania to the Swedish match trust. The two loans make a total of \$101,000,000. By leasing the Rumanian match factories the Government is expected to receive at least \$3,000,000 a year. The proceeds of the foreign loan will be used for the rehabilitation of the Rumanian railroads. Final contracts for the loans were signed in Paris on February 11, by representatives of banking groups of fourteen countries, and Jean Lugosiano, Minister without portfolio. Bonds to the extent of \$12,000,000 were offered for sale in New York on February 14. Complete equality for American investors in oil and other industries was promised by representatives of the Rumanian Government.

Rome.—There were no new developments of consequence in the settlement of the Roman Question, except

that it seemed probable that the ratification of the treaty and Concordat might be deferred till May, due to the necessity of referring them to the Fascist Grand Council and the new Parliament before submitting them to the King of Italy for signature.

Treaty
Ratification
Deferred

Reports of a condemnation of Rotary International by the Holy See gained currency in the American press, following the publication of a decision of the Con-sistorial Congregation which frowned on priests becoming members. The decision followed shortly after the opinion had been expressed in a discussion in the *Osservatore Romano* that the lay ethical code of the Rotary, taking no express cognizance of supernatural religion, was a form of naturalistic religion in which Catholics could not participate. Mr. I. D. Sutton, President of Rotary International, who was in Rome, was said to have offered explanations acceptable to the Holy See, with the result that the prohibition was expected to be withdrawn.

Rotary
Clubs

Russia.—Some excitement was caused in Germany by a telegram received on February 18, by Paul Loebe President of the Reichstag, from Leon Trotsky, dated from Pera, Constantinople, asking for a visa to enter Germany. Herr Loebe turned the telegram over to the Government for action. Its genuineness was doubted. A brief line in a Moscow newspaper admitted Trotsky's expulsion. He was reported as carefully guarded in Pera by Soviet authorities, together with his wife and two children.

Trotsky in
Turkey

In an interview given on February 17, Maxim Litvinov, Soviet Foreign Affairs Commisar, stated that the Soviets were ready to enter into a non-aggression pact with Poland along the lines proposed two years ago, which were then rejected by Poland. It was not necessary, he said, that arbitration should be provided for in the pact. Condemning the League of Nations, he expressed his belief in the "moral obligation" of the Kellogg Pact.

Foreign
Relations

Another sensational trial was announced to begin in Leningrad on February 20. The Lettish manager, Johann Wolfman, of the only foreign-owned factory in the Soviet Union, was accused of bribery, in a style similar to the accusations in the Don Basin trials of last summer. The factory was built in 1908 by the Morgan Crucible Company of England, which has retained ownership.

Factory
Trial

Spain.—Failure to convince the world that the Government was tottering after the disturbance at Ciudad Real gave a new turn to the border dispatches in the latter weeks of February. Disaffection on the part of the people at large was no longer featured, and apathy or ignorance took its place, as apparently serving better to explain the failure of the malcontents to overthrow the De Rivera Government.—Several of the officers arrested at the time of the mutiny were granted an amnesty by the Premier.

Border
Bulletins
Change Tone

Venezuela.—An unconfirmed dispatch to the Associated Press via Bogota, announced on February 13, that an attempt had been made to assassinate President Gomez, about seventy miles from the capital. Six men, it was stated, opened fire on the President's car, but the escort returned the shots and all the conspirators were killed. A few days earlier an Havana dispatch, also unconfirmed, announced that General Cedeno had proclaimed an armed revolt against the Gomez administration. Censorship of tele-graphic reports made it difficult to obtain an authentic story about the situation.

Revolt
Rumored

League of Nations.—Immediate action was taken by the League Council on a telegraphed petition received February 14, from a German minority organization in Upper Silesia, declaring that its president, Herr Ulitza, had been arrested the evening previous by Polish authorities, and asking that the affair be brought before the Council at its coming session. After receiving word of the petition, M. Briand, in Paris, decided to place the petition on the agenda of the Council. The accusation that Herr Ulitza was aiding deserters had led already to an angry debate in the Council between Dr. Stresemann, German Foreign Minister, and M. Zaleski, the Polish Foreign Minister.

Minority
Problem

Reparations Question.—The committee of experts sitting in Paris to consider the German reparations problem continued its sessions. As related here last week, the German position was set forth by Dr. Schacht. His argument was continued by Dr. Melchior. The experts then adjourned to consider the answer to be made to this argument. Little was allowed to transpire of their deliberations thereafter. It was said that the experts were taking up in order the questions of the annuities to be paid by Germany, of the suppression of the security clause in the Dawes Plan, and of the purely political question of the ultimate evacuation of the Rhineland. There was evident from the dispatches a desire to avoid open disputes, or at least to conceal such from the public.

Continued
Meetings

AMERICA introduces to its readers a new writer who will be heard from again. His name is John Gibbons. Last year he made a real pilgrimage across France to Lourdes, that is, one without money. His first paper will tell of one of his enthusiasms: "The High and Puissant Lady of Rocamadour."

Hilaire Belloc will return to our columns next week after too long an absence. His paper will be called "The Strange Case of Mr. Coulton."

John LaFarge will contribute "Constructive Catholicism," which will be one answer to the question, "Should Catholics be Catholics?"

William I. Loneragan's last paper in his present series will be on Man.

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WILFRID PARSONS

Editor-in-Chief

PAUL L. BLAKELY
JOHN LAFARGE

FRANCIS X. TALBOT
CHARLES I. DOYLE

Associate Editors

WILLIAM I. LONERGAN
JAMES A. GREELEY

FRANCIS P. LEBUFFE, Business Manager

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Selling Marriage Licenses

BACK in the old days when we worried about the lawless corner saloon instead of the far more lawless bootlegger, a peculiar source of disorder would arise from time to time. As a rule, the saloons were under the control of an excise commissioner whose salary, in some communities, consisted of the fees paid for the granting or renewal of licenses. The plan was bad, since it created too many saloons, and some years before the Eighteenth Amendment it had been generally abandoned.

A report published last week by the Russell Sage Foundation shows that a similar condition still exists in the issuance of marriage licenses, "There is a general and dangerous tendency," write Mary E. Richmond and Fred S. Hall, the authors of the report, "to regard the marriage license as bought, not issued." With an eye on his fee, the license clerk declines to challenge seriously any statements made by the applicants. In many instances, where a witness is required to identify the prospective bride and groom, clerks have accepted the testimony of taxicab drivers, bellboys, and other strangers, who affirm on oath that they know the applicants and know that no impediment to marriage exists.

The first recommendation of the report is the abolition of the fee system. The other recommendations seem to show that even in the more progressive communities, there is much negligence in this highly important matter. Surely, it is obvious that license clerks should observe scrupulously the law of the State; that they should accept no gratuities, and issue no licenses unless both the applicants appear in person, and are properly identified. If these recommendations are really necessary, it would seem to follow that some of our license clerks are far more negligent and, perhaps, more corrupt, than our disgraceful divorce record indicates.

We do not believe that the evils arising from divorce and the broken home yield more readily than other social and moral evils to statute serums and legislative poultices. Still in this as in other fields, much can be done by wise

legislation. It is much easier to prevent unsuitable or unlawful marriages than to clear up the wreck which results from these unhallowed unions, and in this work of prevention suitable legislation can be most useful.

The fee system should, of course, be forthwith abolished. The example of Massachusetts, and other States, which require publication of "notice of intention," before the license is granted, a custom in keeping with the "banns" in the Catholic Church, is worthy of imitation. Special regulations can be made for the exceptional cases, but the requirement of due notice by the applicants for a license will prevent many an unhappy marriage and many a broken home.

Romance and Fact in History

ONE of the many virtues of Beveridge's life of Lincoln is its steady adherence to sober fact. The late Mr. Dooley once said, referring to the young Beveridge's orations in the Senate, "Hinnissy, ye cud waltz to thim." Writing of Lincoln's early struggles, and even of his political battles in the 'fifties, Beveridge must often have been tempted to follow the lyrical outbursts of Sandburg, which, while beautiful and sometimes touching, are not invariably warranted by fact. If so, the temptation was resisted with such vigor that those who seek "the poetry" of Lincoln's life, will find none of it in Beveridge.

Beveridge's treatment of Douglas, Lincoln's rival, is especially indicative of the historian's impartial temper. Not the least evil result of the War between the States was the reluctance which it created in Northern writers to do justice to any man or movement even remotely connected with the late "Rebellion." Thus was the ear of Denmark poisoned with many a tale which bore not the least relation to the truth. Most certainly, not all who supported Lincoln either in the senatorial campaign or later, were Lincoln's friends. Equally certain is it that not all who opposed him were hostile to the cause which he represented. Honest men had their honest differences then, as now. Nine years before the great debates Lincoln was sinking into obscurity, and Douglas rising to fame and power. Douglas had many of the faults of the politician and some of the virtues of the statesman. He won the campaign against Lincoln, and there are competent critics who argue that he also won, on merit, the debates. But Lincoln prevailed in the end because he was not only a politician but a statesman as well. To say that Douglas was not his equal is not to condemn Douglas to obscurity. Power may be great and admirable even when it fails to rise to the status of genius.

The newer spirit in historical composition encourages us to hope that due justice will be done the South and her leaders. It is absurd to dismiss Calhoun, Hayne, Jefferson Davis, Robert E. Lee, and Stonewall Jackson, as traitors, or to condemn what has been called "the War for Southern Independence" as a bloody and unhallowed rebellion. As yet, none of our standard texts have risen high above this 1865 position, although some excellent special studies, known as a rule only to scholars, have been published.

We even hope that in the course of time the progress of historical science will efface from the public mind such erroneous pictures as that of the Puritans burning witches, of Jesuits teaching that the end justifies the means, of Catholics plotting against the Government, and of the first settlers in Massachusetts establishing religious liberty!

In Andrew Jackson's State

IN an article contributed to this Review some weeks ago, the sixty-hour week for women in gainful occupations was condemned. Kentucky, it appears, permits this harmful practice, and the Louisville Industrial Foundation invites prospective manufacturers to that city by holding out the lure of a sixty-hour week. In Tennessee, the limit is fifty-seven hours, but a bill to reduce it to fifty-four, now under consideration by the legislature, is bitterly opposed by the non-union employers of that State.

It is interesting to note the names and antecedents of some of the opponents. First and foremost, we come upon the Methodist Publishing House which presented a petition from its female employes, praying that this relief might *not* be forced upon them. This corporation is particularly active, if we are not in error, in pleading for social reform in the guise of Prohibition. Its activity fails utterly, and becomes opposition, when there is question of decent hours for working women. Next we find Mr. Harry Loveman, representing the department store of Loveman and Teitlebaum, in Nashville. Mr. Loveman, who thinks that a fifty-four hour week is fatal to business, admitted that his firm had been warned by the labor department because of violation of the fifty-seven hour week. Other opponents are equally distinguished for their opposition to the right of workers to form free unions. The hearings appear to have ended with a speech from Mr. Charles A. Gilbert, secretary of the Tennessee Manufacturers Association. Mr. Gilbert argued that the South needed more industrial development, and that the protective laws for women workers were forcing manufacturers to seek other climes.

The spirit which appears to animate the Louisville Industrial Foundation and the Tennessee Manufacturers Association, is not confined to the South. It is actively at work all over the country, and is one of the most perfect examples of practical paganism which we have encountered. Paganism thought that manual labor was degrading, and regarded the slave as little better than an animal trained to do certain tasks. Christianity, on the contrary, teaches that every human being is made in the image and likeness of Almighty God; that all men are brothers, children of the one Father in Heaven; that all are redeemed by the sacrifice of His Son. Man's dignity, as Leo XIII wrote in his Encyclical on the Working Classes, God Himself respects. He is neither a slave, whose dignity and rights as a human being are denied, nor a machine to pile up profits and dividends for the capitalist. He is a child of God and a brother.

The iniquity of modern industrial conditions has, unhappily, forced women out of the home and into the

factory. This unnatural state can never be approved; indeed, it is barely tolerable. Wherever it exists, the State, and all men who call themselves Christians, are bound by the most solemn obligation to adopt safeguards for the moral and physical welfare of women workers. "A woman is by nature fitted for home work," writes Leo XIII, "and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children, and the well being of the family." Viewed in this light, any general movement to increase the number of women workers, or to extend their hours of work, must, assuredly, be pronounced a most serious social menace.

The Louisville Industrial Foundation and the Tennessee Manufacturers Association are destroying the best interests of their own communities by stretching the hours of work for women to the extreme limit. Not by this device will they promote happy homes, the foundation of every prosperous community. Rather, they will simply build up slums in which defrauded workers exist, but do not live, and exist only to burn with resentment against their tyrannical masters.

Law and the Volstead Act

PROBABLY Senator Reed, of Missouri, may not feel himself at liberty to publish the names of those Senators who habitually drink whiskey, and vote for more Prohibition legislation between hiccups.

With rare fidelity has Senator Reed pictured some of the politicians who forced the Eighteenth Amendment through the State legislatures, and put the Volstead Act in the statute book—"knaveish hypocrites who mask themselves behind pretended virtue."

Yet the moral character of these men—or lack of it—is not of importance in this welter of lawlessness in which we find ourselves. Even Satan, however unwillingly, bears witness now and then, to the truth, and even a perjured, thieving rascal can help to pass a good law.

In all this business of passing the Volstead Act, we can see a host of rascals and hypocrites. But we see no law. For law is, preeminently, a rule of reason, adopted by competent authority, for the common good.

The Volstead Act fails on the first and third count. Our own judgment is that it falls down on the second as well. "Laws only bind," writes Leo XIII, "when they are in accord with right reason, and hence with the eternal law of God." Turning to the passage in the Summa which the Pontiff cites, we find St. Thomas teaching that "human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And insofar as it deviates from right reason it is called an unjust law. In such case, it is no law at all, but, rather, a species of violence." (*Ia IIae, Q. xciii, Art. 3.*)

The Volstead Act is not in accord with right reason because its essential definition, that of an intoxicating beverage, is not true.

It is not in accord with right reason inasmuch as without due cause it proscribes as a crime what is, in itself,

the ordinary means of gratifying a wholly innocent personal habit.

It is not in accord with right reason in its attempt to regulate for a whole people what can be properly regulated only by the States.

And, apart from the frightful train of perjury, murder, official corruption, and contempt for authority, which follows it, the Volstead Act is not ordained for the common good, since to enforce it, consistently and generally, the very spirit of the guarantees of the Constitution must be destroyed.

Hence the Volstead Act is not law, and cannot bind as law.

We do not counsel violation of the Act. "Bootlegging," whenever it necessitates perjury, bribery, or physical violence, is contrary alike to the law of God and man. Those who patronize the bootlegger share his guilt, in the degree to be determined by application of the principles affecting accomplices in crime. Hence, while affirming that the Act is not, in any proper sense, law, we cannot counsel violation. But we can and do counsel repeal of the Act as the first step toward repeal of the Amendment.

A Frightened Editor

ON the eighth day of February, in the year of grace, 1929, the editor of the *Louisville Courier Journal* sat at his typewriter with a furrowed brow and a heart bowed down.

The Italian Government and the Holy See had found a common ground of agreement, it appeared, and "democracy" was in danger. Worse, owing to "this manifestation of the Church's desire to resume sway over 'the things that are Caesar's,'" religion, too, at least as far as religion is represented by the Catholic Church, was in extreme peril.

The terms of the agreement between the Holy See and the Italian Government, the editor knew to the last detail. No one else knew them, for the Treaty was not published until February 12, and even now the rest of us do not know the exact terms of the Concordat. But a certified copy of both documents had somehow made their way into the editorial rooms of the *Courier Journal*. Otherwise, a certainty so fine, a dogmatism so absolute, could not have pervaded the editorial which appeared on February 9.

The moral is obvious. When will our American editors learn that it is advisable to study a document before pronouncing with finality upon its meaning and its ultimate implications? When, too, will they learn that the doctorate in canon law does not come, as Dogberry averred of reading and writing, by nature?

While the Louisville editorial yields, on the average, an error of fact or judgment, or both, for every paragraph, only one will be noted here. "Discarding the republican principle that the State must not teach religion in its schools," writes the editor, "the Italian State will now teach religion in its schools, and only the religion of the Church of Rome."

The conclusion that "the Italian State" will teach religion in the schools is contrary to fact. The Catholic

Church insists that instruction in religion in the schools or anywhere else, is, primarily, her office and duty, not the State's. The State, it is true, must encourage religion, and protect it, when necessary, and cooperate with it as a powerful factor in the social welfare, but there its function ends. When it undertakes to teach religion, it usurps the right and duty of the Church. Hence we make no difficulty in asserting that in Italy, a country in which the population is overwhelmingly Catholic, religion will be taught by men and women appointed by the ecclesiastical authorities. Naturally, these Catholic children will be taught "only the religion of the Church of Rome." Would our Louisville brother have them instructed in Shintoism or the tenets of Buddha?

Incidentally, we are at a loss to know on what ground the editor concludes that to teach religion in a State-supported school is contrary to "the republican principle." Our forefathers, from 1789, when this Republic began to function, up to approximately 1840, were as devoted to republican principles as any of their descendants. Yet the common schools of that period were schools in which the teaching of religion had its rightful place.

The men who sat at Philadelphia to draw up a Declaration of Independence were good republicans, we think, as were also the Fathers of the Constitution. But we search in vain for any utterance which indicates that they found any incongruity between the republican principle and publicly-supported schools teaching religion.

If the Catholic Italians agree to teach their Catholic children in Catholic schools, supported by taxes paid by a Catholic people, we cannot see that they are recreant to the republican principle, in its best sense, or to any principle of good government. Rather, as it seems to us, they are acting on the principles which sustained our forefathers, and they are repudiating an educational system which, as Dr. Luther Weigle of Yale, has observed, by neglecting religion, fosters atheism and infidelity.

The Ambulance Chaser — and Others

OUR learned brethren of the bench and bar are stirring uneasily. The last few months have brought us many an official purpose of amendment, of which some are so fervent that they indicate perfect contrition.

Now and then, however, it is difficult to reconcile these noble sentiments with the professional engagements of the jurists who have uttered them. We entertain no great admiration for the average public-service commission, but much less for the astute lawyer who cleverly blocks every move of the said commission to investigate a public-utilities corporation.

The street-car company which overcharges for transportation, or the power company which overcharges for light and heat, and eludes public control by eluding investigation, steals from the public. The lawyer whose cleverness legalizes this theft, is chief abettor to a thief. By comparison, your ambulance chaser is an ornament to the profession.

Here, we submit with all deference, is an angle into which our bar associations may profitably peer.

What Then Must We Believe?

II. The Cosmos

WILLIAM I. LONERGAN, S. J.

IT is axiomatic with Catholics that once Rome has spoken all discussion in matters of Faith is at an end. In that particular field, as the heavenly-appointed teacher of nations, the Church can neither err nor lead others into error. But while she is well aware of the Divine guarantees that she possesses and of her magisterial commission, under the wisdom and guidance of the Holy Spirit she speaks only when God's interests and the welfare of souls are at stake in matters of moment. Then in the fulness of her Christ-given authority she proclaims religious truth so that there can be no mistake or misunderstanding.

When the great Einstein recently gave to the world his newly propounded electro-gravitation theory it was a matter of special press comment that he should have been able to include so much profound thought in the small compass of a half-dozen pages. It is the achievement of the Church that all Revelation has been reduced to the brief formulas that make up her creeds and professions of faith, with a bit of supplementary addenda. Hence when one passes from a study of her formal dogmatic pronouncements regarding the activities of the Creator, treated in a previous paper, to a consideration of His handiwork itself, few though the *de fide* obligations of Catholics were on the Creator Himself, he will find, possibly to his surprise, that, apart from questions that concern the origin of the human race, which will be the subject matter of a separate discussion, they are even more circumscribed about the Creator's handiwork.

The story about the actual beginnings of the cosmos, so far as Revelation is concerned, is substantially found in the opening chapters of Genesis. There you have the nucleus of the Christian doctrine. The fact of a creation is propounded, and its method and order, at least so far as their general headings are concerned, are described. Obviously both the fact and its attendant circumstances are really and truly revealed, that is, communicated to mankind by God. Hence they are necessarily true, for it is intrinsically repugnant that the Deity should utter a falsehood. Theologians, however, draw a clear distinction between truths which are revealed for their own sake, *per se*, as they say, and others which are revealed only because of their intimate connection with the former, *per accidens*.

So far as the creation of the universe is concerned, the fact, as a dogma of Faith, is *per se* revealed; its subsidiary truths *per accidens*. Now Holy Scripture very often proposes revelations of the latter kind in such a way that they are susceptible of many interpretations, and these, so long as they do not affect faith or morals, the Church never forbids. In this category is the mode of creation described in Genesis. Even orthodox com-

mentators are agreed that the narrative occasions more scientific problems than it solves.

Naturally man is intrigued, for curiosity is one of his native characteristics, with knowing just when and how the world was made; what its age is; over how long a period the actual creative process extended; whether primitive beings, especially those that have life, were produced simultaneously or successively; in what order things first made their appearance; how much of creation is God's direct handiwork by "special creation"; how much He left to secondary causes; and a score of similar details.

Strange to say, however, though the answer to all these conundrums is expressed or implied in the Mosaic account, there has been no direct dogmatic pronouncement by the Church about any one of them. She has never defined, for example, as some seem to think she has, that our earth is only about 6,000 years old, or that it was created in six days of twenty-four hours each, or that God immediately and directly created all the various forms and species that make up universal nature. Time and again she has repeated her *de fide* pronouncement that God created the world; that is all.

With a basis for their discussions and conclusions in Genesis, ecclesiastical writers speculate on the process and duration of creation and pretty generally distinguish between the creation of primordial matter out of nothing, which would be creation proper, and the formation or fashioning of all material objects, heavens and earth, oceans and continents, plants and animals, out of the primitive world stuff. Yet even here the Church has not spoken dogmatically and finally about the points involved, so that Catholic scholars, theologians and scientists alike, are left to follow their own sound judgment.

But while neither creeds nor councils nor infallible pontifical declarations have completely clarified and finally decided for the world the problems which the Genesis story of the beginnings of things creates, they have not left the Faithful without very definite guidance through dogmatic pronouncements regarding the attitude they are to have toward Scripture itself and towards certain schools of thought which have attempted to explain the origin of the cosmos.

Thus Modernism with its contention that the Genesis narrative is but a symbol or a myth has been authoritatively condemned. So, too, Rationalism, with its exclusion of Divine Revelation. Likewise, Materialism with its denial of a spiritual as well as a material creation; Dualism and Pantheism as mentioned in the article dealing with God's creative activity; Pantheistic Evolution which would explain the universe as an evolution of the Divine substance; Manicheism, Agnosticism, Mechanical Monism and similar heresies. Moreover, it is not with-

out significance that the Roman Index bars from the Catholic's reading list such volumes dealing with the origin of things, as Ferriere's in France, Frohschammer's in Bavaria, and, in English, Draper's "History of the Conflicts between Religion and Science," *et al.*

As for Holy Writ, the Church has defined for us, so that they must be believed, the truths that the sacred canonical books, of which Genesis is one, are authentic and inerrant, that in their entirety and with all their parts they have God for their author and are inspired, and that they are to be interpreted according to sound exegetical principles, guided by the general consent of the Fathers and the sense of the Church itself. The Vatican Council makes these truths clear in its Constitution and canons, and the subsequent Encyclical "Providentissimus Deus" of Leo XIII amplifies those teachings. Moreover, the Biblical Commission has supplemented the dogmatic definitions of the Church about the contents of the opening chapters of the Pentateuch with authoritative decisions, which, while they make no pretense to in-

fallibility, are a norm of conduct that command the respectful obedience of the Faithful and indirectly indicate the mind of the Church on the points of Revelation which they touch.

So far, then, as the origin of the world is concerned, provided one admits its initial creation by God and the inspirational and inerrant value of the Biblical account, the Church holds him, under censure of heresy, to little more. Whether theologian or scientist, he can investigate and examine those scientific and historical sources of knowledge which are at his disposal, and the Church does not say him nay. She knows that he will not find any contradiction between the correct conclusions of any of the natural sciences and the theory of creation proposed as a matter of faith for him. Whether primitive creation was simple or complex, whether it was a very brief or a protracted process, whether the world is 5,000 or 5,000,000 years old,—these and similar problems are more speculative than practical, and Catholicism has not attempted definitely to solve them.

Thanks to Mr. Darrow

G. K. CHESTERTON
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FREETHINKERS are occasionally thoughtful, though never free. In the modern world of the West, at any rate, they seem always to be tied to the treadmill of a materialist and monist cosmos.

The universal sceptic, in Asia or in antiquity, has probably been a bolder thinker, though very probably a more unhappy man. But what we have to deal with as scepticism is not scepticism; but a fixed faith in Monism.

The freethinker is not free to question monism. He is forbidden, for instance, in the only intelligible modern sense, to believe in a miracle. He is forbidden, in exactly the same sense in which he would say that we are forbidden to believe in a heresy. Both are forbidden by first principles and not by force.

The Rationalist Press Association will not actually kidnap, gag or strangle Sir Arthur Keith if he admits the evidence for a cure at Lourdes. Neither will the Cardinal Archbishop of Westminster have me hanged, drawn and quartered if I announce that I am an agnostic tomorrow. But of both cases it is true to say that a man cannot root up his first principles without a terrible rending and revolutionizing of his very self. As a matter of fact, we are the freer of the two; as there is scarcely any evidence, natural or preternatural, that cannot be accepted as fitting into our system somewhere; whereas the materialist cannot fit the most minute miracle into his system anywhere.

But let us leave that on one side as a separate question; and agree, if only for the sake of argument, that both the Catholic and the materialist are limited only by their fundamental conviction about the cosmic system; in both, thought is in that sense forbidden, and in that sense free.

Consequently, when I see in some newspaper symposium, like that on Spiritualism, a leading materialist

like Mr. John M. Robertson discussing the evidence for Spiritualism, I feel exactly as I imagine him to feel, when he hears a Bishop in a miter or a Jesuit in a cassock discussing the evidence for Materialism. I know that Mr. Robertson cannot accept the evidence, without becoming somebody quite different from Mr. Robertson; which also is within the power of the grace of God. But I know quite well he is not a freethinker; except in the sense in which I am a freethinker. He has long ago come to a conclusion which controls all his other conclusions. He is not driven by scientific evidence to accept Materialism. He is forbidden by Materialism to accept scientific evidence.

But there is another way in which the freethinker is not only thoughtful, but useful. The man who rejects the Faith altogether is often very valuable as a critic of the man who rejects it piecemeal, or bit by bit, or by fits and starts. The man who picks out some part of Catholicism that happens to please him, or throws away some part that happens to puzzle him, does in fact produce, not only the queerest sort of result, but generally the very opposite result to what he intends. And his inconsistency can often be effectively exposed from the extreme negative as well as the extreme positive point of view.

It has been said that when the half-gods go, the gods arrive; it might be said in amiable parody that when the no-goddites arrive, the half-goddites go; and I am not sure it is not a good riddance. Anyhow, even the atheist can illustrate how important it is to keep the Catholic system altogether, even if he rejects it altogether.

A curious and amusing instance comes to me from America; in connection with Mr. Clarence Darrow, the somewhat simple-minded sceptic of that land of simplicity. He seems to have been writing something about

the impossibility of anybody having a soul; of which nothing need be said except that (as usual) it seems to be the sceptic who really thinks of the soul superstitiously, as a separate and secret animal with wings; who considers the soul quite apart from the self.

But what interests me about him at the moment is this. One of his arguments against immortality is that people do not really believe in it. And one of his arguments for that is that if they did believe in certain happiness beyond the grave, they would all kill themselves. He says that nobody would endure the martyrdom of cancer, for instance, if he really believed (as he apparently assumes all Christians to believe) that in any case the mere fact of death would instantly introduce the soul to perfect felicity and the society of all its best friends.

A Catholic will certainly know what answer he has to give. But Mr. Clarence Darrow does not really in the least know what question he has asked.

Now there we have the final flower and crown of all modern optimism and universalism and humanitarianism in religion. Sentimentalists talk about Love till the world is sick of the most glorious of all human words; they assume that there can be nothing in the next world except the sort of Utopia of practical pleasure which they promise us (but do not give us) in this world. They declare that all will be forgiven, because there is nothing to forgive. They insist that "passing over" is only like going into the next room; they insist that it will not even be a waiting-room. They declare that it must immediately introduce to us a cushioned lounge with all conceivable comforts, without any reference to how we have got there. They are positive that there is no danger, no devil; even no death. All is hope, happiness and optimism.

And, as the atheist very truly points out, the logical result of all that hope, happiness and optimism would be hundreds of people hanging from lamp posts or thousands of people throwing themselves into wells or canals. We should find the rational result of the modern Religion of Joy and Love in one huge human stampede of suicide. Pessimism would have killed its thousands; but optimism its ten thousands.

Now, of course, as I say, a Catholic knows the answer; because he holds the complete philosophy which keeps a man sane; and not some single fragment of it, whether sad or glad, which may easily drive him mad.

A Catholic does not kill himself, because he does not take it for granted that he will deserve heaven in any case, or that it will not matter at all whether he deserves it at all. He does not profess to know exactly what danger he would run; but he does know what loyalty he would violate and what command or condition he would disregard. He actually thinks that a man might be fitter for heaven because he endured like a man; and that a hero could be a martyr to cancer as St. Lawrence or St. Cecilia were martyrs to cauldrons or gridirons.

The faith in a future life, the hope of a future happiness, the belief that God is Love, and that loyalty is eternal life, these things do not produce lunacy and anarchy, if they are taken along with the other Catholic doctrines about duty and vigilance and watchfulness against the

powers of hell. They might produce lunacy and anarchy if they were taken alone. And the Modernists, that is the optimists and sentimentalists, did want us to take them alone.

Of course, the same would be true, if somebody took the other doctrines of duty and discipline alone. It would produce another dark age of Puritans rapidly blackening into pessimists. Indeed, the extremes meet, when they are both ends clipped off what should be a complete thing. Our parable ends poetically with two gibbets side by side; one for the suicidal Pessimist and the other for the suicidal Optimist.

The point is that in this passage the American sceptic is answering the Modernist; but he is not answering the Catholic. The Catholic has an extremely simple and sensible reason for not cutting his throat in order to fly instantly into Paradise. But he might really raise a question for those who talk as if Paradise were invariably and instantly populated with people who had cut their throats.

And this is only one example out of a long list of historical examples; in which those who tried to make the Faith more simple invariably made it less sane. The Moslems imagined that they were merely being sensible when they cut down the Creed to a mere belief in one God; but in the world of practical psychology they really cut it down to one Fate. The actual effect on ordinary men was simply Fatalism, like that of the Turk who will not take his wound to a hospital because he is resigned to Kismet or the will of Allah. The Puritans thought they were simplifying things by appealing to what they called the plain words of Scripture; but, as a fact, they were complicating things by bringing in half-a-hundred cranky sects and crazy suggestions. And the modern universalist and humanitarian thought they were simplifying things when they interpreted the great truth that God is Love, as meaning that there can be no war with the demons or no danger to the soul.

But in fact they were inventing even darker riddles with even wilder answers; and Mr. Clarence Darrow has suggested one of them. He will be gratified to receive the thanks of all Catholics for doing so.

SILVERPOINT

Seven black swans on a glassy pond,
Three tall trees on the knoll beyond,
Darkly etched against the sky;
Soon the night owl will blink one eye.

Dear one, standing beside me here,
Will you ever become more dear?
Pause for a moment, pause and hold
Silence and stillness before we grow old.

Chisel these lines for a memory,
Cherish this moment for years to be.
When you are gone, I'll see anew
Shadow swans, ghost trees, and you.

Motionless swans on a silver lake,
These will become a rare keepsake.
Spectral trees that are finely lined,
These will come ever with you to my mind.

CATHARINE MAY BRESNAN.

"The Trump Card of Holland"

KEES VAN HOEK

THE re-establishment of the Catholic Hierarchy in the middle of the last century marked the real start of a reborn Catholic activity throughout all the eleven provinces of the Netherlands. It began a campaign which has steadily gone crescendo to a victorious volume in our days.

In the most real sense of the word, the Bishops were the leaders of their flocks. Their famous joint pastoral letter on the school issue rallied the Catholics, then scattered over various political parties, into one united political Catholic State party. Its representation has risen higher and higher, till it now has nearly as many seats in the various legislative assemblies, in both the Chambers of Parliament, in the provincial legislatures and in the Municipal Councils, as the Catholic percentage is under the census of population. Almost every Catholic, therefore, the wealthy banker as well as the poor farm hand, votes the Catholic ticket in all political issues. As it is clear that their personal tastes and interests must widely differ, the aspect of one State party in which staunch conservatives and fiery democrats make one united front, certainly is a most extraordinary phenomenon in the political world. In a way, genial leadership, proclaiming faith in the proved wisdom of *virtus in medio*, has kept these many different elements together. Even more important than this leadership is the knowledge that divided the Catholic forces would mean nothing, but that united they are the greatest power within the State.

In the Lower Chamber, the main arena of the country, more than ten parties share the hundred seats, a variety which not only proves the over-developed individuality of the average Dutch citizen but also an unpleasant aspect in the present system of proportional representation. The Catholics command thirty seats, and one independent seat. Next come the Socialists with twenty-two, and the rest are scattered among several minor parties. Even the complete outsider in Dutch politics can understand from these simple figures the dominating position of this Catholic phalanx. Although the members often fight like the legendary cats and dogs in their inner sanctum, they never fail to make a united front as soon as a question of right and justice is put before them.

The joint pastoral on the schools not only forced the Catholics together, but forced them at the same time into an alliance with their former opponents, the two orthodox Protestant parties. Together they had one common aim, to secure full rights for their own religious schools. One of the greatest and most eloquent of Dutch parliamentarians, Msgr. Schaepman, won the first battles. Through ten years, this campaign was fought till the pacification law of 1919. Since that year, the State pays for all primary education, and hands over to the ecclesiastical authorities as many fully equipped and maintained schools as their percentage in the census gives them a right to. Only the tremendous costs have delayed up till now the

same policy with regard to higher education. This, of course, was a glorious gain and set free the contributions which hitherto had been involved in paying for our religious education. The profoundly satisfactory settlement of the school question, therefore, opened a new area in other activities. The foundation, some years ago, of our own Catholic university "Carolus Magnus," at Nymegen, became possible and, although not all faculties have yet been opened, Nymegen is already a splendid success, and has been followed by a second Catholic center, the University of Commerce at Tilburg.

In politics and the life of the State generally, the Catholics now have their full share, and often even more than that. The Catholic party has produced in recent years an array of most extremely able statesmen. Msgr. Nolens, for more than a quarter of a century a member of Parliament and nearly equally long the venerated leader of his party, is not only a statesman of international reputation—the conferences in Washington, Vienna and Geneva bear abundant testimony to that effect—but has, within his country, been rightly termed "the power behind the throne." As a Minister of State, with the personal title of Excellency, he is a constant adviser of the Queen. In 1918, charged by her to form a Cabinet, he did so but declined the honor of presiding over it himself. "The time is not ripe yet for a Monsignor to head the Cabinet of what you are pleased to call this Protestant country," he finely rebuked the Opposition leader, who wanted him to fall into that trap, so that they would play on the latent instincts of the masses in directing all attack against the "papal Premier." A young Limburger, Ruys De Beerenbrouck, headed this Cabinet formed by Msgr. Nolens and did so for the longest time in our parliamentary history, from 1918 uninterruptedly until 1925. Even then he was not defeated. But weary from the burden of his office through those extremely difficult post-War years, he resigned and was promptly elected Speaker of the Lower House, the Upper House having already a Catholic, General Baron Van Voorts, as president.

One of the most prominent lights in the political sky of Holland, however, is Dr. Aalberse, who was Minister of Labor in the Cabinet of his co-religionist, Ruys De Beerenbrouck. A man with great gifts of head and heart, the rare specimen of a statesman who combines a youthful idealism with all the cold mathematical foresight of an experienced administrator, he undoubtedly is one of the greatest Catholics our country has ever produced. During much travel, I have often had the opportunity to hear the opinion of prominent outsiders, and just a month ago, the president of the Trade Unions in Canada, that extremely able leader, Tom Moore, commented upon Dutch social conditions in most flattering terms. Minister Aalberse is, without the slightest contradiction, the man who has practically built up that whole gigantic structure with which Holland can safely say that it leads social ad-

vancement all over the world, and to that, Dr. Aalberse, now the secretary of the parliamentary Catholic party, can refer as his monument. The fact that the whole atmosphere of Dutch Catholicism during the last ten years has been an enthusiastic adoption of Pope Leo XIII's "Rerum Novarum" is due principally to Aalberse. We are apt to talk on social improvements along Catholic lines with ample use of happy memories of an Ozanam or a Cardinal Mermillod. But in the very noon of our own day shines the figure of this great Cabinet Minister, who, if Holland only were larger and more known, would be acknowledged as one of the greatest Catholics of our time.

The political struggle of the last ten years has been an excellent training school for many clever and able politicians and administrators. The same advancement has not yet been reached by the exponents of science and the arts. Here the influence of the former educational drawback has not yet altogether disappeared. It is, however, a most remarkable fact that, whilst in a general way, non-Catholics are still leading in those fields, some of the outstanding geniuses, and this word is not at all too strong, became Catholics. In recent years our finest composer, Dr. Alphons Diepenbrock was a Catholic, as is our best conductor, Dr. Willem Mengelberg, bearer of an honorary degree from Columbia University. So, too, were our most famous architect, Dr. Cuypers; our leading international lawyer, Dr. Struycken, and our most prominent scientist, Professor Keesom, whilst our greatest painter, Jan Toorop, who only died this year, and our best living author, Dr. Frederick Van Eeden, are both converts to the Faith.

I might lengthen out this list of famous names, renowned far beyond the frontiers of our small territory. But even more striking than this imposing array is that of the modern, the young Catholic generations of Holland, which, now that it can satisfy its thirst for knowledge and beauty from the full-flowing fountains of a full Catholic culture, is advancing to conquer the lost domains. The general aspects of Catholic literature and the arts have, ever since the divorce of the Reformation, been rather poor in Holland; but a new spring has come promising a full and glorious summer of Catholic reconstruction.

No fuller share has been contributed to that effect than by the Catholic press. I must deal modestly with this topic, being one of its servants myself. To explain the value of the press to American readers would be as preposterous a task as carrying owls to Athens, the home of wisdom. I feel sure therefore, that figures can talk here for themselves. Holland has two big Catholic dailies, *De Tyd*, whose beautiful building in Amsterdam is proudly called "Castle of the Amstel," and *De Maasbode*, at Rotterdam. *De Tyd* is the older of the two and is still, in a way, the leading one as the acknowledged exponent of Catholic politics and culture. Its editor-in-chief, Alphons Laudy, placed himself in the front row of our foremost dramatists with the unrivaled success of his "Paradise Curse" which will shortly be introduced in an English version. *De Maasbode*, however, is much bigger and

has a morning as well as an evening edition. Its residence, Rotterdam, indicates that it is preponderantly a business paper. Besides these two papers with a national circulation, there are at least, independently, twenty-five other Catholic daily papers, locally or provincially situated, most of them very flourishing, besides numerous specialized weeklies and periodicals catering to all classes, from the "highbrow" to the simple-minded. Visitors to the International Press Exhibition in Cologne* this year, could not have escaped noticing the long range of our exhibits, spreading out just behind the N. C. W. C. stand.

It stands to reason that this Catholic upheaval has greatly stirred our non-Catholic fellow citizen. The Protestant churches are emptying more and more, and with the exception of a few orthodox sects, two Catholic churches are built for every Protestant one.

It is the great and difficult task of the Catholics of Holland to gain those wavering believers before they lapse into modern paganism. Every effort is going to be stressed in this direction as in that of continuing the work done by more than thirty mission bishops and thousands of missionaries and Sisters scattered all over the globe. Allow me to greet here, with deep respect and profound admiration, those of them who work in this great country of the New World.

A Glimpse of Castlebar

SISTER EUGENIA

THE train speeds rapidly onward. The blue haze just on the horizon wavers and recedes as we approach. None of my fellow-travelers is visibly moved; each is a stolid person, bound for some destination, and suspending all mental activity until that destination is reached. But a wave of exultation comes over me, for I am going, going, going, to the county of Mayo—making a journey vicariously for someone to whom the very soil of Castlebar is dear. Castlebar! the magic word of my childhood, calling up at another's skilful word-painting the quaint cottages, the rugged brow of the holy reef, and the jeweled inset of the clear mountain lake.

We must be in Mayo now, for a cone-shaped mountain rises above the neighboring hills. Venerable Croagh Patrick! "The Sinai of Ireland" it has been called, for on its height with sighs and tears Saint Patrick wrestled in prayer for the salvation of his people. It was here, too, we are told, that a vision of the saints, past, present, and future, was vouchsafed him for his reassurance and comfort. From this noble height went the first message of the Irish Church to the Holy See in the fifth century, pledging the allegiance that has never wavered.

From time immemorial the mountain has been the scene of pilgrimage. One is in progress now—it is late July—and 20,000 pilgrims are gathered at the spot. It is not the present one, however, of which I am thinking, but a private pilgrimage of seventy-five years ago, when a rosy-cheeked child, holding her mother's hand, made with her the laborious exercise. The little feet ached in stiff brogans, but a stout heart made them trudge on.

There was no running ahead now, no lying in wait at the next turning, no shout of surprise, antics which had often earned a gentle reproof on Sunday walks. No; the little feet trod bravely on, and the baby fingers "kept the place" on the beads, and the weary voice answered the "Aves." The childish face showed signs of fatigue, but on, on! The steps and the prayers were for the father, lying wasted with fever in the little home. In vain the pilgrimage! After the father was laid to rest, the mother embarked for America, taking with her the little girl in whose heart was enshrined forever the beauty and the love of Castlebar.

We are walking now through the hilly streets of the little town. Croagh Patrick is distinctly visible, though we are eight miles away. As the mountain towers over the range of undulating hills, so does its crown lifted on high symbolize the upward-pointing faith of Ireland. The little town lies quiet in the noonday heat. The quaint cottages are washed in bright colors to relieve the gray monotony of the stony road; the town square is brave and green; farther away are groves of trees, hiding the "surprise" entrances to the more pretentious houses. The unwary tourist might say that Castlebar is just like any other Irish town; but to one who reads its spirit the likeness is only accidental.

What province of Ireland has had a history like that of Connaught? What county the sad refrain of dear Mayo—"County Mayo, God help us!"? Famine has stalked these silent streets, and the dark shadow once cast upon a victim was never lifted. The clash of arms against a defenseless people has sounded here—against a people whose only offense was fidelity to the Faith. "To hell or Connaught" was the cry of the invader; rather should it have been "To Heaven from Connaught," since that so very often was the progression. Connaught and Mayo have seen pilgrimages from time immemorial, but they have seen weary pilgrimages also,—journeys where the feet of the pilgrim left prints of blood along the road, and where each stopping place was marked by the bodies of the dead. Yes, Mayo has seen tribulation; she has earned patience through persecution, immortality through endurance.

But the reminiscences I have heard of Castlebar contain little of the history of the times. Vignettes of joyous days were always shown me. Little idyls of the happy summer time when the genial Sir Samuel, his powdered hair in a queue, stopped at the doorway and commented on a little colleen's rosy cheeks, and then gave the owner of them a large round penny because she blushed yet more deeply at his praise. He was a landlord to inspire devotion! On Sundays he rode out with coach-and-four, lackeys on the box and at the side, defying the bailiffs to their teeth. When evening fell, he turned over the equipage to a friend as security for debt, and thus defeated the bailiff's claim for money. Gallant "Sunday Man!" No wonder his tenants loved him, for he was as poor as they.

The noble church now dominating the little town is not the church of three quarters of a century ago. This later one, dedicated to Our Lady of the Rosary, is a fine

structure. Gone are the days of the "three altars" in the niche, and the straw bundles for kneelers, or the hedge gatherings of still darker days. With liberty of her Faith, Mayo has taken a wider view of life. But my heart rejoices that through grief and joy the message of fealty sent long ago to Rome from the heights of Croagh Patrick has been but confirmed and sealed and sanctioned by the life-blood of Mayo.

New York Honors the Pope's Flag

THOMAS F. MEEHAN

MANY pages of the *Record* of the current session of Congress are again filled with the minutes of the heroic oratorical efforts of the "Admiral" from Alabama to prevent the incursion and conquest by sea of these United States by the Pope of Rome. The "Admiral's" vivid pictures of the insidious devices by which the Papal ensign is sent fluttering from the main tops of the most formidable of our warships will, thanks to the franking privilege, be scattered broadcast over the land.

It may, however, cause him acute pain to learn that the "People of the State of New York, by the Grace of God, free and independent," as their customary legal citation runs, preserve among their carefully guarded archives at Albany the formal details of the fact that the Pope's flag flying on a ship with the ominous name of the Immaculate Conception and Saint Ignatius Loyola was received with all maritime legal honor and protection of the officials of the port of New York. This is the story as it is told in the official documents preserved in the State Library at Albany; the records of the old Vice-Admiralty Court and the archives of the United States Court for the Southern District of New York.

Captain Lorenzo Ghiglino, a Genoese by birth, but by naturalization a Roman citizen, master of the bark *Nuestra Senora de la Concepcion e S. Ignatio de Loiola*, of about 370 tons burden, left Cadiz, Spain, on May 2, 1757, to deliver, at Santo Domingo, West Indies, a cargo of a variety of goods, belonging to a Spanish merchant named Francis Xavier de Los Rios. On June 12, the bark was captured in West Indian waters by two New York privateers: the *Revenge*, Captain Koffler, and the *Hornet*, Captain Spellin, who brought her into New York harbor two months later. There they attached her as a French prize in the Vice-Admiralty Court, because the ship previously had been cleared at Marseilles, and they demanded that, under the law, she be sold for their benefit. Ghiglino immediately as a Genoese, and "a subject of the Pope of Rome," protested to Lieutenant Governor Delancey against the decree of forfeiture, declaring that when attacked by the New York privateers he "hoisted the Pope's Colours, the ship sailing under the Pope's Pass." This protest reads:

To the Honourable James Delancy, Esqr., his Majesty's Lieutenant Governor and Commander-in-Chief of the Province of New York.

The Memorial of Lorenzo Ghiglino most humbly sheweth That your Memorialist is a Genoese by Birth and by Act of Naturalization became a subject of the Pope of Rome. That being Owner of a ship called the Immaculate Conception and St. Ignatio de

Loiola he took in a Cargoe upon Freight at Marseilles with the said Ship and Cargoe on the tenth Day of March last, and soon after arrived at Cadiz. That a new Voyage was there agreed upon between your Memorialist and the said Spanish Merchant from Cadiz to Cape François. That in the course of the said Voyage on the twelfth of June last he discovered near Hispaniola two Vessels being private Vessels of War belonging to this Port, one called the Revenge commanded by Francis Koffler, the other called the Hornet commanded by James Spellen. Upon one of which said Vessels firing a Ball at the ship Your Memorialist threw her into the Wind to wait the Privateer's approach and hoisted the Popes Colours the ship sailing under the Pope's pass. . . . that your Memorialist conceiving this Attack to be illegal and barbarous made no Resistance did at the time protest against the same but was brought with his Ship into this Port where the Ship and Cargoe were soon after libelled in the Vice Admiralty as prize.

Judge Lewis Morris, of the Vice Admiralty Court, after hearing the testimony, decided that Ghiglino had proved his ownership of the bark and that one fifth of the cargo was neutral. He therefore, on September 26, 1757, appointed two New York merchants, James Depeyster and Joseph Forman, to sell the perishable part of the cargo for Ghiglino's benefit. They did so but never turned over the proceeds to him until January 11, 1759, when, after long legal tangle and delay, they paid him £8,575; or about \$21,250. The Genoese captain had the ship repaired, loaded her with lumber and sailed away for "Monte Cristo on Hispaniola." Lewis Morris and Robert Livingston, names held in high honor on the roll of New York's revolutionary patriots, were his agents in helping to put over this first successful effort to have New York formally recognize and honor the Pope's flag. The Pontiff whose ensign and "pass" were thus honored was Benedict XIV.

The Vatican officials did not rest content with this opening. In the diary that Benjamin Franklin kept during his residence as our diplomatic envoy in France, under the date of January 23, 1781, he noted:

Had some conference with the Nuncio who seemed inclined to encourage American vessels to come to the ecclesiastical State, acquainting me that they had two good ports to receive us, Civita Vecchia and Ancona, where there was a good deal of business done."

In 1800 Pope Pius VII sent Giovanni Battista Sartori to the United States to act as his consul. He located at Trenton, N. J. and his card read:

Il Console Generale Pontificio Giovanni Battista Sartori, Presso Gli Stati Uniti D'America, Residente in Trenton, N. J.

Signor Sartori remained in Trenton until 1832 and was esteemed as one of the most honored and enterprising citizens of the State. Eleven of his children grew to maturity—one was a commodore in the United States Navy—and the descendants of several of them are among the distinguished families of New York and Philadelphia. Peter A. Hargous, the intimate friend and counsellor of Archbishop Hughes, and for many years a leading New York shipping merchant, was his son-in-law.

Following this we have the next move on the part of the Papal authorities during the administration of President Polk when, there being apparently no one in Congress to safeguard the interests of the Republic, Jacob L. Martin of North Carolina was confirmed on April

7, 1848, as Charge d'Affaires for the newly established ministry of the United States to the States of the Holy See. James Buchanan was the Secretary of State and later when he became President he issued, on February 25, 1858, a proclamation in which he officially declared that

The foreign discriminating duties of tonage and impact within the United States are and shall be suspended and discontinued so far as respects the vessels of the subjects of His Holiness the Pope and the produce, manufacturers, or merchandise imported into the United States in the same from the Pontifical States, or from any other foreign country.

"Admiral" Heflin can thus see, if he has not already realized it, how far back he can trace this persistent and insidious onslaught by sea on the liberties of the nation. He probably did not know of the menacing facts in these records when he incubated his now historic flag orations.

AT THE DYERS

"Your dress will dye, dark blue," the neat clerk said
And bent to ticket it. Above her head
My hungry eyes fly eagerly around
From wall to wall—this room is sacred ground
To me. That show-case over there,
It fills the self-same corner our old square
Piano filled! The spot on which she stands
We stood on, wintry days, to warm our hands
Before the cheerful fire. No one could guess.
What was our hearth is just a meaningless
Protuberance on the wall—except to me;
Not all earth's bricks can wall in memory!
I see, not the long row of wooden cases
But chairs drawn up and firelight and faces!
The clerk is speaking, "Oh! I did not think
To tell you that, no doubt, your dress will shrink.
But skirts are short, that will not hurt." She smiles.
O paradox of passing years and styles!
The first long skirt I ever, ever wore
I proudly trailed along this very floor
Coming down stairs to welcome my first beau,
Grown up! O clerk! The things you do not know!
I must be staring too much at the wall:
"I asked you: Shall we send or will you call?"
Her courteous voice repeats. "Oh! I will come!"
I gaily cry. (It will be coming home.)
I dally, someone's coming down the stair,
The stair down which we rushed to school, and there
Unaltered, is the window by the light
Of which we did our lessons. (What a fright
We got the day that brother spilled the ink
On the new carpet!) Turning round, I think
Of well-remembered bed-rooms overhead
And attic windows and the drying shed
And, going out, of marble steps scrubbed white,
And mats and long talks in the summer night
And gay farewells and happy welcoming.
Now just a lettered shop door, opening!
"Please call again!" she adds. As if it were
A signal, suddenly, from everywhere,
Throng forth a multitude of little ghosts,
From floor and wall and stair and newel-posts,
The ghosts of vanished hours of joy and pain!
And press me, pleading, urging, "Come again!
The things we said, just now, we've never told
The strangers here, too busy they and cold.
But you have time for us and love us well
And there is much that we have still to tell.
Please come again."

GRACE H. SHERWOOD.

Education

The Teacher's Joke Book

ROBERT H. MAHONEY

IT is a quite generally recognized fact that the school is not a morgue for disembodied spirits, and that nothing is so stimulating to students as the personality of a teacher who is not only fair and square, sympathetic and scholarly, but also endowed with a sense of humor. As college students many of us read in Horace that friendly teachers served pieces of cake to the youth of Rome to entice them to master their *elementa*. Many Harvard men recall that Prof. Charles Townsend Copeland—"Copey," as he is affectionately called—was wont to distribute cough drops or slippery elm to squelch an epidemic of coughing in his classes, and thus make greater learning possible even in Cambridge. Today, lest the jaded spirits of modern youth slumber excessively in class, the teacher is exhorted to be human and humorous. Indeed, the newer texts in education are most emphatic on that point.

Teachers everywhere must feel indebted to Dr. Douglas Waples, Professor of Education at the University of Chicago, whose recent volume, "Problems in Classroom Method," (New York: Macmillan) offers helpful guidance to the pedagogue bereft of a sense of humor. On page 480 of this comprehensive manual, the dry-as-dust teacher will find a discussion of the topic, "Developing a Sense of Humor." The author's "Summary Statement of Principles" is brief; hence the pedagogic jargon is happily limited to less than two pages. Brevity continues, as ever, to be the soul of wit. Says the Professor:

Positive prescriptions for improving one's sense of humor can . . . go no farther than to recommend that the teacher conform in every way he can to the modes of thought and behavior that the given group or class finds agreeable, and this without losing his individuality . . . Negative prescriptions may be far more definitely suggested. In directing learning activities, do not volunteer humorous remarks until the class shows its appreciation of the situation. Avoid all personal references and "kidding" at which pupils might take offense. . . . Good humor makes for cooperation, but expression of good humor must be obvious. . . . Clever speeches that pupils do not entirely grasp give them the suspicion that they are being made fun of. By the same token the personal peculiarities of pupils should be ignored or should be privately discussed on a friendly basis. No teacher is likely to work reform by ridicule unless he is sure of his ability to carry the class with him.

Fortunately for under-privileged teachers, the professor has not left us merely with the remarkable philosophy just quoted. Throughout his pages he refers to case problems, and supplies solutions to the multitudinous "type difficulties" which his volume is designed to banish. "Specific difficulty 5" has always been a trying one: "How to collect humorous anecdotes for use in teaching." The following solution is reported and passed on for the illumination of the profession: "By reading humorous publications a few minutes each month and recording jokes that are likely to appeal to pupils and to have some relation to topics arising in the class." (p. 482). One of my colleagues, a teacher of experience, ventures to add

that, in an emergency, diligent inspection of the comic strip might also prove helpful. Personally, however, I consider this an expedient of highly dubious value.

Now the professor, I want to assure you, has written a serious book; his humor is entirely unintentional. His sense of the fitness of things makes him aware that the facetious is quite out of place in scientific literature. I feel impelled to urge, however, that all teachers who read the solution reported above, refrain from communicating straightway with the circulation managers of *Life* and *Judge*; I fear that alert teachers with a genius for salesmanship may be induced to employ their talents and leisure as profitably as the much-advertised agents for Curtis publications and soon be lost to the profession. They should, nevertheless, dispatch their subscriptions at once, and seriously pursue their note taking.

It goes without saying that the model joke book should be of fair size and that the entries should be arranged in an orderly manner. Economy in class management demands that no time be lost in locating a joke that is vitally necessary for the improvement of a given class situation; one must strike while the iron is hot. It follows, therefore, that the pages should be quite legible; another troublesome "type difficulty" may arise if the conscientious teacher is baffled by his own chirography. Progressive teachers, believers in democracy in education and pupil participation in academic procedures, may enlist the cooperation of their pupils by inviting them from time to time to submit suitable additions to their manuals. By doing this teachers who have been receiving joke books from their incorrigible charges as Yule-tide tokens may eventually witness the passing of that odious practice.

From recent educational literature I gather that the traditional plan book, which many a distrusting supervisor eyed so scrupulously, is falling into desuetude. In its place will be enthroned the teacher's joke book. Judging by the signs of the times, teachers in training (and indeed teachers in service who are intent upon professional advancement) must ere long be prepared to submit their manuals to prospective employers. It will soon be the "best practice" (according, no doubt, to an actual survey of conditions based upon statistics gathered from questionnaires addressed to superintendents in two hundred or more American cities) for school men to submit to rigid scrutiny the joke book of every applicant for a teaching position. Score cards and standards may soon be available as an aid in evaluation. Indeed, school janitors too may be required shortly to restrain their wrath and exhibit holiday humor in the presence of corridor and campus mavericks. But I shall not trespass unduly upon the janitorial problem, lest I rob some worthy research student aspiring for the Ph.D. in education of material for his dissertation.

Before passing altogether from consideration of the teacher who is seeking a position, I must not forget to add a bit of additional counsel. When applying to a given superintendent, the candidate should be prepared to submit a suitable photograph; a cheerful likeness is imperative. There is magic in a Mary Pickford smile or

a Will Rogers grin. And the applicant should be prepared, in the more progressive communities, to submit with his credentials a carefully documented paper on the topic, all-important in the premises, "Humor in the Modern Classroom."

For the assistance of teachers in service, an exceedingly valuable device would be a new type of teacher's self-rating card. A self-administering test of this character might enable the teacher to make a fairly reliable self-diagnosis and thus inspire the more professionally minded to raise their efficiency quotients. The manual of directions accompanying the card would doubtless furnish a statement of average scores or norms, and thus prove revealing to the teacher examined. Some such questions as the following—the list is incomplete, I know—might well be incorporated:

Are you in a cheerful mood as you enter the class room daily?
Do you discountenance any appreciation of humor in your classes?

How do your pupils react to your efforts to enliven the class atmosphere?

Is your humor always quite obvious?

When you resort to ridicule, do you regularly carry the class with you?

Does your use of humorous material increase your sense of rapport in the classroom?

How much time do you devote each week to the reading of humorous publications?

To what humorous publications do you regularly subscribe?

What humorous publications are particularly desirable for use with students of low I. Q.?

Have you taken a summer or extension course in the development of a sense of humor at an approved teachers' college or normal institute?

Underscore the names of any of the following who have achieved distinction as humorists: Charles Lindbergh, Tom Daly, Finley P. Dunne, J. Thomas Heflin, Irvin Cobb, John Roach Straton, Will Rogers, Henry Ford, Calvin Coolidge.

It is not to be expected in this stage of evolution that many teachers will achieve high scores in such a test as this. While it represents an unfortunate situation—for which no immediate relief is available unless indeed there be promptly created a Department of Education with a Secretary in the President's Cabinet—there is at least a slight ray of hope that we shall soon witness the development of a scientific literature on the subject and a notable expansion, after the subject has been carefully evaluated, of the offerings of the teachers' colleges.

Splendid cooperation may be expected from the American Association for the Advancement of Humor. One professor has suggested that the National Education Association offer a prize of \$5,000.00 for the best anthology of humor for class-room use. Without doubt that is a consummation urgently demanded by the present emergency in education. But—speaking for myself alone—however much I desire that shining though sordid lucre,—and generous royalties would surely swell the purse of the prize-winning anthologist—I do not think that I should enter the contest. As a teacher, I am still something of a tyro, and I will never forsake my amateur status. But I am thrilled by the anticipation that the school may soon become in very truth a *casa jocosca*, surpassing the fondest hopes of a Pestalozzi.

Sociology

How to Raise a Criminal

RALPH A. GALLAGHER, S.J.

"WHAT men need today is discipline, and they need it at the age of three," reads a sign that meets a visitor's gaze upon entering the portals of the city jail of one of our large cities. For years, and perhaps centuries, men have been philosophically seeking the *raison d'être* of crime and criminals. Sociologists, psychologists and criminologists have held up the light of investigation to various and even contrary causes, and each then with a smile of smug self-satisfaction has cried his Eureka. Environment, heredity, physical status, psychical reaction and a thousand other causes have been proposed and propounded. Now one all-too-prominent cause has escaped the light of investigation, because it stands out too plainly, and that is the question of parental influence and direction that results in true discipline. A few modern criminologists have proposed this as an accessory or contributing cause, and have placed it within the sphere of psycho-social environment.

After some few years of investigation, the writer has come to the conclusion that this lack of parental influence and training is, perhaps, the predominant cause of the crime wave that now prevails in our country. There is a woful lack of parental supervision, influence, and direction, in regard to children. Much of it is the result of downright negligence on the part of those who take upon themselves the responsibility of rearing children; but in most cases it is just plain ignorance on the part of otherwise well-meaning parents. They simply do not know how to direct or supervise the conduct of their children, and the sad part of it is, that in most instances they have no one to go to for this direction. This is true of the poor parent, and just as true of those in moderate circumstances, and even of those of the rich who still have children.

The statistics on this question of poor parental influence are scarce, for the reason that most criminologists have not considered it a vital influence in crime production. Dr. Healy, upon examining four thousand cases of delinquency in Chicago, found that forty per cent of these came from families in which a great lack of discipline and training was an unfortunate feature. Others, like Mr. Edwin J. Cooley and Mr. Bernard Fagan of New York, consider this lack of parental direction as a contributing cause in the production of most of our criminals. It is a fact beyond question that criminals are not born but made, and they are generally fashioned in their younger years when they are within the influence of the home.

Now if parents are to influence and direct in the right way, they must know how. We are spending millions of dollars each year in courses of sex hygiene and domestic science. We are giving instruction on how to establish an economic system of family budgets. Courses in adult education, that include every subject from spelling to theology, are being conducted in the schools of every

large city. But seldom do we hear of a course being given for parents and to parents in the all-essential subject of child guidance and direction. What do parents know of the psychological processes of the child? What do they know of its ambitions, its desires and emotional impulses? What shall they do under the fire of circumstances that arise in the child's life? Shall they punish, or shall they praise? Shall they allow, or shall they refuse? They are forever in a quandary, and they realize that their decision which must be given will have its bearing on the future life of the child. They have taken upon themselves the task of directing the most delicate and yet the most turbulent little psycho-physical machine in the world, and like uninstructed pilots they are making shipwreck of many young lives. Many wish to do the right thing for the child, but they do not know what the right thing is. They have rushed into marriage, and only after children are born does the full reality of the task of rearing them come home to them. From their own lips I have heard them confess their ignorance and their sorrow. A mother told me of late that her five-year-old boy has grown into the habit of telling her, "to mind her own business," and knowing nothing else to do, she just allows it, and hopes that little Herman will grow out of "his stubborn ways."

Various causes enter into this question of poor parental influence, besides ignorance on the part of the parents. We must remember that a large percentage of our criminals are the children of foreign-born parents, who left the farms of Europe, and have settled in the slum districts of the large cities of the United States. Their children are born here, and educated by Americans in American ways. Such children generally teach their parents. The latter do not understand the strange aspirations and ambitions of their children. They are often deceived. The children say that this is America, and they will have none of the foreign ideas and ways of their parents, and the result is that they do as they please.

The question might be asked: does the modern parent differ in any way from the parents of a few decades ago? Or does the modern child differ from the children of the pre-War period? We might answer yes to both of these questions. We are living in a new age, called by some the age of Speed. Times have changed, and time-honored customs and institutions have gone by the board. The old-fashioned home is fast passing away. The family bond has been burst asunder by the personal and independent self-seeking of the individual. Life is much more complex. Children assert their so-called personal rights at a very early age. In this respect the modern child is precocious, for the exaggerated notion of independence has had its effect upon the young impressionable mind. With the breaking-up of the home, both parents and children seek their recreation outside of the family circle. The streets and the theaters exert a greater influence than the common sleeping place once called home. The task of rearing children has become more complicated and in a way more burdensome. Parents have not responded to this new task. Many of them would like to, but as I have said before, they do not know how.

I have questioned criminal after criminal on this topic of parental supervision and influence, and they have gone back with me to their childhood days and rehearsed the sad story of parental misdirection and paternal failure. Take for example the case of James Lawton, who after a short career of crime is now awaiting death by the rope. James is from a broken home. His father died when he was four years of age. His mother then moved back to her family. There little Jim was smothered with kindness by his mother and his three "old-maid" aunts. The mother, a good woman, believed her boy could do no wrong, and he was never corrected. He went along and did as he pleased, or as he put it, "He did what he wanted, when he wanted or he just raised the roof." At the age of ten he was in trouble, for he absolutely refused to go to school. At twelve he was in a reform school. At seventeen he was in the State penitentiary. At twenty-one he is preparing for the hangman's noose.

This is a case of no parental influence or supervision, and at present Jim realizes the failure of his mother, and finds it hard to reconcile himself towards her, for he feels that she is a part cause, at least, of his failure in life.

A case of over-supervision or misdirected supervision is exemplified in the life story of Raymond B. who at the age of nineteen has just started his life term in the penitentiary for murder. The over-supervision of his father is one cause, at least, of his downfall. From his earliest years he was whipped and scolded and punished by his father. Whenever his father was at home, it was one long series of scoldings and whippings. He does not remember ever being praised by his father for anything. He was afraid, even to distraction, of this same father. He became desperate and ran away from home. He was a vengeful, soured boy and was a likely prey of the streets and evil companions. In a short time he found himself the member of a gang. Murder was committed in one of their hold-ups, and he is now paying the price with a life term in perhaps America's worst penitentiary. The feelings of this young man towards his father have not changed. "If he treated me white when I was a kid I would not be here," is his sole reply to my question of bringing about a reconciliation. These are but a few typical examples that could be multiplied without number from the limited experience of the writer.

Some parents wilfully neglect the training of their children, but many more fail simply because they are ignorant of the first principles of child guidance. But far worse is the realization that they have not the means or the opportunity of gaining this desired knowledge. Courses in child guidance must be opened for these. Our social clinics must be equipped with men and women who are capable of giving sane direction to eager parents who are seeking this advice. Books and literature on this question must be put into the hands of those who are entering upon the marriage state. Parents must be impressed with the meaning of that old adage, "as the twig," etc., for they must realize that the earliest years of the child are the most impressionable. Psychologists agree that the most impressionable age of the individual is before it has come to the full use of reason.

We are forever seeking out causes of crime, and planning the application of a remedy. Here we have touched upon a fundamental cause of the anti-social or criminal behavior of many; and this is one cause of crime that can to a great degree be remedied. The need of the day is not better-trained children, but better-trained parents, able to bring up their children in an intelligent way. The young married couple are eager for instruction on the all-important question of rearing their offspring. They realize their shortcomings; but as yet they have found no one to show them the way. A better-educated parenthood is what we need. Adult education is a fine thing, but let this education be practical and suitable to the immediate needs of those being educated.

With Scrip and Staff

NO more distinct direction has been given to Catholics in recent times than that of Pope Pius XI, calling for the participation of the laity in every country and in every circumstance in "Catholic Action." Realizing how new and numerous are the needs for such action at the present time, the idea of new organizations springs to the mind. Yet, in the majority of instances, it is not new organizations that we need, so much as a better understanding of the great activities possible to existing types of organizations, with the immense added advantage of being already in existence.

A high place amongst such existing types, with the blessing upon it of centuries of tradition, personal examples, and spiritual favors, is held by the Sodality of the Blessed Virgin. Although personal sanctification of its members is always given as the basis of all its work, the Sodality in its true conception is far from being a group merely for pious or devotional practices. If we go back to the very pioneer days of the Sodality in the sixteenth century, we find that Catholic Action—social, apostolic, charitable, practical—was of its very essence. The account, for instance, of the Young Men's Sodality of Cologne, in Germany, dated September 1, 1576, tell us that these young students, who made the Director's work "pleasant," because of their "high moral character and frankness," conferred weekly not only on "matters pertaining to salvation," but on "helping their neighbor" as well. And the neighbors whom they helped were Protestants as well as Catholics.

Since the Sodality really *did* something, the devil was "always trying, through some of his imps, at dinners and in private gatherings, to decry these practices and dissuade people from them." The boys, however, were sufficiently close to the imps to understand them, and the work went merrily on.

SUCH is shown to be the true concept of the Sodality of the Blessed Virgin in the message sent by our Holy Father to the Men's Sodality Federation of Essen, in Germany. After a word of greeting, the message continues:

The Supreme Pastor of the Church sees with joy in this under-

taking a new proof of the fervent religious activity which the members of these pious Sodalities manifest in their native land for the true interests of Catholicism. He does not doubt that this event will serve on the one hand to increase and deepen more and more the spirit of apostolic endeavor in the members themselves, and will serve as an incentive for many of their fellow-Catholics to join such purely religious organizations which are rightly intent upon promoting the *sentire cum Ecclesia* (thinking with the Church), and which therefore have always been so dear to the Popes and have been warmly recommended by them because of their genuinely Catholic activity.

In this hope, the Holy Father calls down upon the labors of the Congress the plenitude of Divine light; and in the joyous expectation that it will prove the happy beginning of a new and wholesome development of Catholic Action on the part of Men's Sodalities of Our Lady, he sends with all his heart to all the members of the Congress and their families, and in special manner to your Reverence, as a token of his special benevolence, his Apostolic Blessing.

The words, "new and wholesome development of Catholic Action" are a key note for the Sodality movement in this country. They were sounded by the young men and women who spoke frankly—like their predecessors four centuries ago—at the Sodality Convention last summer in St. Louis. They have already been realized in a great number of Sodalities throughout the world.

AN example of how an ordinary parish church, without any further ado, can be made to function as a Catholic Truth organization, is furnished by a zealous rural pastor, who posted his neighborhood recently with the following notice:

LENTEN SERVICE

with Sermons on

THE TRUTH ABOUT THE CATHOLIC CHURCH

at St. William's Church, Placeville,

Friday nights during Lent

at 8 o'clock

Non-Catholics Invited. No controversy. No abuse of other creeds. A plain, straightforward statement of Catholic belief and practice—so much misrepresented of late—for the benefit of all who care to know the truth.

PROGRAM:

Stations of the Cross.

Question Box.

Sermon.

Benediction of the Blessed Sacrament.

Questions concerning the Church, if mailed to the Pastor or placed in the box inside the church door, will be honestly answered at the following service.

The presentation of the truth *within the walls of a Catholic church* has certain very distinct advantages. It shows to the man or woman of other beliefs the spectacle of Catholics actually believing, and reverently practising their belief. It shows them in their natural relation to their Church and pastor. It familiarizes the non-Catholic with Catholic worship, and frequently disposes him, which is the most essential point, to make some effort of his own in the way of prayer and asking for Divine guidance. One busy pastor, who has a record of over a thousand converts during the last ten years, attributes this fact simply to the attendance of non-Catholics at Catholic services, where they are cordially treated, and hear Catholic teachings plainly, but sympathetically presented.

SUCH activities will blossom in abundance, if they find the seminary as their seed ground. St. Paul's Seminary, Minnesota, is taking the lead with the varied interests and activities of its mission society, which corresponds with mission units of other seminaries. A specialty has been made of distributing Catholic literature, and of vacation and correspondence schools in Christian Doctrine. Of the latter, the *Mission Spirit*, the mimeo'd bulletin of the Society, reports: "the forty-odd seminarian correspondence catechists and their fourscore pupils vouch for it that this is one of the most attractive and beneficent manifestations of the mission spirit."

The report continues:

It were a shame, indeed, not to drape the charm of an initial issue in graceful folds about our favorite child—the seminarian vacation-catechist idea. For it is a healthy, growing child. It has been blue-ribboned in the Rural Life Conference resolutions and beamed upon by the priests and prelates of the land. The brochure on the movement by Father Durand . . . has already reaped its harvest of requests from different quarters—a tribute to its author. Watch and pray for a steady growth of this plan of catechetics.

And, speaking of vacations—a tip for the zealous herald of the King. Get a copy of Miss Ward's Catholic Evidence Guild Training Outlines; prepare your heart, soul, mind and voice for the platform and then do as Father Brisse did last summer in some Ku Klux towns of Indiana. Does the American non-Catholic take to that sort of thing? Ask Father Brisse, or read the tale of his adventures in the *Shield*.

That done, ponder the possibility and practicability of transplanting that excellent C. E. G. from English to American streets and lanes, sands, and stumps. It must come—the lay apologetic, for it is most necessary.

Rural-life study clubs are urged by the Rural Club of St. Paul's Seminary, which devotes special attention to the problems of the rural pastorate. Prominent persons, both clergy and laity, have been secured, to talk on these problems. The "boy problem" also has its special section. Boy work in France, Belgium, Germany and Italy is being studied in turn.

THE influx of immigrants into Canada, amongst whom are a great number of Catholics, is creating a special call to Catholic Action in that country, as well as in their place of origin.

In Great Britain, the Bishop of Salford has been promoting the Catholic Emigration Society, with headquarters at 14, South Castle Street, Liverpool. In his message of February, 1928, the Bishop stated:

It is to the credit of our Government that it is willing and anxious to give substantial help to religious bodies who work for the future well-being of their co-religionists in the Dominions. So far the Catholics of this country have been so occupied with their own difficulties at home that this matter has necessarily been neglected. Other religious bodies have not been slow to act and many of them have their Emigration Societies well established and fully organized.

The Catholic Emigration Society has so far advanced during the short time that it has been in existence that it has received Government recognition and grants-in-aid from the Oversea Settlement Committee on the same lines as granted to voluntary societies representing other religious bodies.

On the Canadian end, a special society has been formed to look after the needs of the Catholic immigrants. A call to Catholic Canadians in the United States to add to

its ranks, which is issued by Father G. Daly, C.S.S.R., from its headquarters at 2 Wellesley Place, Toronto, offers the following information:

Canada, like the United States, has opened its doors to immigration. Within the last few decades our great North West has been invaded by settlers coming from the British Isles and Continental Europe. And this tide of immigration is still running strong.

This fact is profoundly affecting the Church in our Dominion. The number of Catholic new settlers is very large. But will they remain faithful to the faith of their Baptism? . . . This is the agonizing problem of the hour. Proselytizing influences of all kinds are at work among them and often meeting with success.

The Institute of the "Sisters of Service" has been founded for the specific purpose of helping and protecting our New Canadians. They are at our ports of entry to welcome and direct Catholic immigrants. As teachers, nurses, catechists and social workers, they follow them into our Great West, to the very confines of Canadian civilization. Like the Master, these missionary Sisters "have come to serve." Their life is one of heroic sacrifice in a Catholic and national endeavor.

If an abundant supply of such workers had been at hand, in the early days of this country, to accompany our Catholic pioneers to the South and West, millions would have been saved to the Faith, who drifted away from sheer lack of instruction and Catholic contacts.

WHERE Catholic Action is unable to go in person, it can speed on the lightning wings of the radio. The radio station WHAD, established in 1921 under the auspices of Marquette University, Milwaukee, is an excellent example of what can be accomplished in this increasingly popular line of endeavor. Entering upon its eighth full year, it offers a remarkably varied program. During the month of January, besides a great variety of musical features, such matters were taken up as: *Pioneers in Chemistry*, by Prof. R. N. Bauer, *Highlights in the History of the West*, by Herbert W. Rice, *Why Philosophy?* and, *Where Our Philosophy Comes from*, by Father John F. McCormick, *Religion Question Box*, by Father A. G. Brickel, *Good Reading*, by Margaret S. Mullen, *Interpreting the News*, by Dean O'Sullivan, *Agricultural Development of Wisconsin*, by Dean Fitzpatrick, etc.

The truth, told in charity, but without fear, will always gain a hearing.

THE PILGRIM.

DEEPER SOIL

He worshipped words: his senses knew
Intimate color, odor, feel
Of verbal gardens where they grew
In throngs that made him reel.
Decently he plucked the sprays
In ordered form, and those who loved
His neat, lace-paper-bound bouquets
Patted their hands, well gloved.

Another tore his precious word
Up with the roots, with soil and weed,
And touch and smell and hue were blurred
Until they went to seed.
But from that garden's total loss
Strange and strong flowers came to be—
The passion flower of the Cross
And gnarled Gethsemani.

BENJAMIN MUSSER.

Literature

Cardinal Newman and Our Generation

JOSEPH J. REILLY

WHEN I was last in England I paid a visit to Oxford University and sought out Newman's rooms at Oriel College. The snapdragon he loved still climbed the walls and encircled the windows. Furniture that he had used filled his study. Above his desk hung a little picture in a black frame, the picture of a young man with an intellectual, earnest face and steady eyes behind rimmed glasses. It was a photograph of John Henry Newman at twenty-six. As I gazed, that picture became the focus of all the emotion evoked unfailingly by Newman's name, of all my impressions of the man, of all my conceptions of his strange and impelling charm until, suddenly, the atmosphere of that room seemed surcharged as with a living presence and Newman, reincarnate, might have stood before me.

I could see him in my mind's eye, tall, stoop-shouldered, with a head shaped like Julius Caesar's, man-faced, intent, bespectacled, with a massive chin, a generous mouth, and a superb brow. And I could hear that voice which haunted my imagination as it haunted Matthew Arnold's memory, a voice as sweet, as clear, as musical as a silver bell.

Newman had three great gifts; mind, personality, and literary style. His was not just a great mind. So-called great minds sometimes have tragic limitations. It was a mind extraordinary for its breadth and depth and for the range of its interests. It could pierce into the souls of other men as only Newman and Browning among nineteenth-century writers could do. It never for a single hour yielded to an ungracious or selfish impulse. It was serenely unconcerned with the prizes for which ambition usually strives—fame, wealth, power.

Newman's second great gift, personality, was so winning, so potent, that it was virtually irresistible. Men loved him who disagreed with him, and men fought his battles whose personal ideas were poles apart from his. They might reject his convictions; they were conquered by his personality.

Newman's third great gift was literary style. Let us not minimize this gift. It is the channel through which the mind discharges its thoughts; it is the ether through which the invisible personality of the writer is transmitted to other climes and after ages. It is the only insurance policy ever devised which guarantees to a man of brains and personality that generations still to come will read a single word he has written.

Newman's style and Thackeray's style were the finest styles of the century. Newman's is rich in the infinite variety of its structure and its rhythm. One can read endlessly without weariness. It is a style easy, graceful, clear as spring sunlight, and inimitable. It is marked by inalienable dignity but is utterly free of what James Russell Lowell used to call "the highfalutin." Just as a woman of perfect breeding and exquisite bearing lends grace to every occasion of life whether she dons apron

or ermine, so Newman's style, a perfect mirror of the man, is at home whether describing a dinner party or the fall of an empire.

Newman was many-sided. He wrote two novels, a volume of poetry, superb sermons, history, controversy, a work on education which is a classic, and an autobiography which shares with St. Augustine's "Confessions" the distinction of being the noblest record of a spiritual adventure ever written. It is called "Apologia pro vita sua." Let me suggest that *apologia* does not mean "apology"; Newman had nothing to apologize for. *Apologia* means "defense" and Newman had to defend himself against the suspicion that, when he went over to the Catholic Church, he was guilty of an intellectually dishonest act. For twenty years, Newman was aware of that suspicion. For twenty years he had no opportunity to dispel it and he suffered in silence. Then one day when Newman was sixty-four years old, Canon Kingsley spoke out in a magazine review and said those cruel things which England had believed all those years. That was Newman's opportunity. He seized it at once. He decided to tell England and the world the story of a soul, his soul, its fears and hopes and aspirations, its cravings and its doubts, its satisfactions and its agony from the hour of his first conscious thought until his conversion. He wrote that story in seven weekly pamphlets, standing up at a desk, the emotions evoked by the memory of dead yesterdays filling his eyes with tears. Once he worked without food for eighteen hours at a stretch. Though shy, reticent, and supersensitive, he bared his heart for the world to see.

What happened? The "Apologia" worked a near-miracle. It revolutionized sentiment at one stroke. When Newman began it, he was, in the eyes of Protestant England, a moral outcast; when he finished it he was a popular idol. Of course, everyone must read the "Apologia." Not to have read it is, as Matthew Arnold would say, "to sin against the light."

What else of Newman should one read? "The Dream of Gerontius," a poem of extraordinary poignancy, loveliness, and vision, which is unique in the English language. Everyone should know "Lead, Kindly Light," the most popular hymn in the language with its beautiful and unforgettable appeal for guidance.

One should read "Callista," a novel which only Newman could have written. It is full of beauty, grace, and insight. To dissect a human body requires skill; to dissect a human soul requires genius. And that is what Newman does in "Callista."

One should read "The Idea of a University" and see the dry bones of education made to live again. On finishing it one wonders why so many dull books can be written on so attractive a subject. And then, of course, one should read Newman's "University Sketches," at least the first few chapters, in which one sees Athens more intimately and understands her cultural pre-eminence more adequately than from any other book I know.

And now I come to another volume of Newman which he never surpassed. In it he reveals every gift he possessed, his knowledge of history, his amazing insight into

the human heart, his pathos, his tenderness, his scorn of stupidity and cruelty, his humor, his irony.

A list of the ten greatest prose works in the nineteenth century, outside of fiction and science, would have to include three of Newman's: the "Apologia," the "Idea of a University," and the book to which I have been alluding, "The Present Position of Catholics in England." The title is unattractive. Most of Newman's titles were. A thousand publicity men could devise better ones. But no other Englishman could have written the contents.

"The Present Position of Catholics" is a masterpiece. In the great first chapter Newman raised ironic ridicule to the plane of a fine art. The book itself is one of the most gallant, brilliant, and deadly assaults ever made against intolerance in the name of justice. It is a landmark in English social history. And it is as pertinent today as it was in 1851.

One question remains to be put and to be answered. What is the significance of Newman to us today? It seems to me that Newman's significance is fourfold. First of all he outlined and supported a conception of college education so sound, so broadening that it still remains the ideal, even though many of us in America have for the present turned our backs upon it. But it has not passed and in a later and wiser generation it will prevail.

The second phase of Newman's significance is his insistence that duty is personal, not to be shouldered off on some one else or performed by proxy. Here Newman was striking at three weaknesses which Carlyle also attacked in his own fashion: cant, hypocrisy, and pharisaism. For us to neglect our own duty, while we seek to compel others to perform what we imagine to be theirs, never did and never will count for righteousness.

The third phase of Newman's significance concerns the unreality of our world. To him the abiding realities are the unseen realities and our life is but a shadow of the nobler life which lies beyond our ken. There are limitations, he insisted, to human vision, and there are higher mysteries than those that science can ever penetrate. Material success, whether for men or for nations, is not the be-all and the end-all of existence. "What," he asked, "is material success but a shadow when compared with such abiding realities as truth and honor, faith, generosity, and justice?"

The last great lesson which Newman has for our generation is tolerance. The blessedness of tolerance, the need of tolerance was never absent from Newman's mind. When he pictures his ideal college graduate he endows him with tolerance. When he writes to Gladstone on the doctrine of infallibility he reveals his own personal tolerance and he shames Gladstone into a similar attitude. "The Present Position of Catholics in England" is, in the last analysis, a supreme plea for tolerance.

In concluding, let me say that this generation owes Newman much. He has lessons for us beyond any other writer of his time. His is a living voice, and in the realm of education, of letters, of culture, and of the noblest things of the spirit that voice was always raised for sweetness and light, that reason and the will of God might prevail.

REVIEWS

Louis XIV. By LOUIS BERTRAND. New York: Longmans, Green and Company. \$5.00.

Contemporary biographers have little patience with or mercy on the legends that cluster about the heroes of the past, even the near past. They prefer to create new and more modern legends. Their greatest success has been gained in shattering pious and edifying stories and in making their heroes and heroines appear capable of a little more than extraordinary wickedness. With this tendency of the modern biographer so well recognized, one would feel, in taking up a new work on a gentleman like the Sun King, that here is a volume that would out-Louis Louix XIV. Happily, M. Bertrand verges to the other extreme. His admiration for the Grand Monarch is boundless. He castigates Saint-Simon for the scandalous reputation falsely fastened by him on Louis, and he deplores the biased attitude towards Louis on the part of French Republicans, of Protestants because of his Revocation of the Edict of Nantes, and of Catholics because of his Gallicanism. M. Bertrand writes from a strongly nationalistic viewpoint. To him, Louis is the symbol of France, greater than Napoleon, is "the great Frenchman of all times," "the highest type of the Latin that the world has ever seen," one who "seems in a way to have been everything that a king should and can be; he has, as it were, fixed forever our concept of royalty." Such eulogies, if not convincing, are at least refreshing in a modern biography. Moreover, in substantiating them, M. Bertrand shows that they are not purely rhetorical panegyrics. Though a lover of display and a believer in his divine right to be king, Louis was a true democrat; though a master of many women, he never allowed them to interfere with his domestic love nor with his tremendous activity in governing his realm. Though he might oppose the Pope in his zeal for France, he was a Catholic of the most loyal, sincere and pious type. Contradictory qualities, according to M. Bertrand, were perfectly balanced in Louis. The misfortune has been that only the less moral and less respectable qualities have been emphasized by historians. M. Bertrand's volume is not a detailed biography. It is a psychological study, an attempt to probe into the soul of Louis at the various periods of his life, to analyze his mental processes. It is a work of serious thought but lightly and brilliantly expressed. Apart from its Gallican tinge, it should prove an acceptable life of Louis for Catholic readers.

F. X. T.

Moral Adventure. By BURNETT HILLMAN STREETER. New York: The Macmillan Company. \$1.25.

Holier Than Thou. By C. E. AYRES. Indianapolis: Bobbs-Merrill Company. \$2.50.

Morality in the Making. By ROY E. WHITNEY. New York: The Macmillan Company. \$1.50.

The best that can be said of these three volumes is that they indicate the widespread contemporary interest in ethical problems. All three agree in realizing the need of morality and the generally disturbed condition of moral teaching in the world. Their common fundamental weakness lies in the assumption that moral standards and principles are necessarily shifting and variable, a defect that might have been avoided had they followed such philosophers as St. Thomas and Aristotle in their logical processes rather than modern scribblers and faddists, who build their ethical structures on groundless foundations, and obscure their arguments in the confusion of a terminology which is often as vague as it is unsound. Canon Streeter's volume is a reprint of part of his book, "Adventure." He approaches his subject as a Modernist clergyman and is particularly concerned with a discussion of the ethics of sex, though his treatment of the topic adds nothing to what is already universally familiar. Orthodox Christians will not be surprised to find him stating that "hell is a mythological conception of so gross a character that to preach it today is actually to distract attention from the really vital truth to which in a barbaric age it did give crude expression." When he says that Christ instead of giving man a code gave him only an ideal, he apparently forgets that the Saviour said something very definite about keeping His "com-

mandments." Righteousness for Mr. Ayres is really little more than conventionality, though he says some things in his volume cleverly and not uninterestingly. His book along with "Morality in the Making," is based on an acceptance of human evolution as an established fact. "The sole compelling force" he tells us "behind all morality is the public opinion of any given time and place." With Mr. Whitney, who attempts a psychological study of man's moral methods, the good is what men approve as satisfying their desires. Followed out in practical living to its logical conclusions such a definition would lead only to social chaos and anarchy. Such volumes as these merely enforce the traditional Christian conviction that without God there can be no morality.

W. I. L.

The Reign of Christ. By JOSEPH HUSSLEIN, S.J. New York: Kenedy and Sons. \$2.00.

The universal sovereignty of Christ the King has always been acknowledged within the Church, but its official proclamation was reserved for Pope Leo XIII, who in the Encyclical "Annum Sacrum," first consecrated all mankind to the Sacred Heart of Jesus. Catholic, Protestant, Jew and infidel were included in that act because all mankind, as the Encyclical explains, is most truly under the power of Jesus Christ. This thought was confirmed and set forth more fully in the Encyclical "Quas Primas" of Pope Pius XI on the establishment of the Feast of Christ the King, on which Feast also the Act of Consecration of all mankind to the Sacred Heart is prescribed to take place annually. The same Pontiff, in the Encyclical "Miserentissimus Redemptor," calls upon all Catholics to make amends to the Heart of the Sovereign King for the sins of the world and to offer expiation for their own offenses. To this end the Encyclical prescribes a special Act of Reparation to be recited each year in all the churches of the world, on the Feast of the Sacred Heart. In the present volume, Father Husslein, impelled with the desire of promoting the reign of Christ throughout the world, gives a faithful interpretation of the spirit in these great papal documents that are meant not only for our own times but for all future ages. In a clear, forceful, and popular style, the author gives some of the historic background of these great messages and explains the facts and doctrines on the kingship and kingdom of Christ with theological and historical accuracy. The relations of Our Blessed Lady and St. Joseph to the kingdom of Christ are set forth under the aspects of "The Queen Mother" and "The Great Patron." In addition to the three Encyclicals mentioned above, the book contains also the Acts of Consecration of the Human Race, of Reparation to the Sacred Heart, of Consecration of the Family, and of Personal Loyalty to Our King. It therefore serves not only as a manual of instruction, but also as a handbook for meditation and devotion. Priests and Religious, sharing the author's purpose, will give fervent welcome to the volume; the laity, enjoying these fruits of zeal, will be inspired and encouraged to active participation in promoting the reign of Christ.

F. S. P.

BOOKS AND AUTHORS

The Hall of Fame.—With a hundred years of writing on the great Bonaparte, one would imagine that biographical data would be quite exhausted. And so it is, but not its interpretation. Hence admirers of the Corsican and of his phenomenal rise to power in France with its disastrous end at St. Helena, will find interest in "The Story of Napoleon" by Mabel S. C. Smith (Crowell. \$2.50). It is a sympathetic volume and written ostensibly with fairness though here and there a bit overcolored by the author's admiration for her subject. Special emphasis, it might be noticed, is placed on the relations of Napoleon and his Government to the United States. The makeup of the volume gains from the number of splendid colored plates which it includes.

Our Civil War period has deservedly immortalized both Lincoln and Lee, and they stand out conspicuously among their contemporaries for those characteristics which make men genuinely great. In "Lincoln and Lee" (Century. \$2.00) William E. Dodd analyzes and contrasts the merits of the two men in a volume which

reads entertainingly chiefly because it is graphically written. The author is mainly concerned with a study of the outside influences that bore upon the successes and failures of Lincoln and Lee, and while he draws no definite conclusions from the facts he discusses, his intentions are very evident. The little volume portrays not only the two men from whom it gets its title but innumerable others who crossed their paths, though the word paintings with which he usually summarizes their characters have oftener the journalist's than the historian's appeal.

Sermons and Conferences.—Busy pastors will thank Father Michael Andrew Chapman for two new volumes of sermon schemata which he offers his clerical friends. "The Prayer of Faith" (Herder. \$2.00) uses the Sunday "collects" as the basis of a series of instructive and interesting talks on various dogmatic and moral topics, linking them up, for the most part, with an appropriate Gospel text. In "Sundays of the Saints" (Herder. \$1.75) ideas are developed appropriate for festivals which may chance to coincide with the Sundays. These include brief but appropriate sermons on the different Apostles, St. Joachim, St. Anne, St. Lawrence, St. Michael, St. Stephen and others, as well as on such outstanding feasts of Our Lord and Our Lady as the Epiphany, the Transfiguration, the Visitation, the Purification, the Holy Rosary and Christ the King. While they are intended chiefly as a pastoral aid, the Faithful, especially the sick who cannot go to Church on Sundays but who may wish spiritual reading, will find them far more helpful than listening to radio sermons by non-Catholic preachers, many of which would give Catholic listeners in serious scruple.

A second series of short talks on life's problems is the descriptive title that the Rev. J. Elliot Ross, C.S.P., puts to "Five Minute Sermons" (Herder. \$2.00). These pithy, homely, and practical talks cover a wide variety of subjects, and will serve preachers with thoughts for many a brief Sunday instruction. The author has arranged them both under such general titles as Faith, the Church, the Natural Virtues, etc., as well as in the order of suitability for the various Sundays of the ecclesiastical year. Father Ross treats modern problems in a modern way, though not every one will always readily agree with his implications and conclusions on some subjects where liberty of opinion is allowed Catholics.

Religious women will find much edifying and inspirational meditation and reading matter in a revised edition of the translation of the writings of the saintly Foundress of the Visitandines under the title, "St. Jane Frances Frémyot de Chantal: Her Exhortations, Conferences, and Instructions" (Loyola University Press. \$3.00). Tutored by St. Francis de Sales, St. Jane Frances in her writings habitually reflects the spirit of charity, mildness, and Christian idealism of the great Bishop of Geneva. Much that is included in the volume was meant only for her own spiritual daughters, but her wise counsels are easily adjustable to Religious of other communities and in very many instances even to devout women living in the world.

The Gentle Art.—In the ten essays which comprise "On Doing the Right Thing" (Harper. \$2.50), Albert Jay Nock surveys the American scene with a jaundiced eye. Our political, educational and artistic shortcomings are all rehearsed by one who modestly sets himself up as psychologist, philosopher, astute statesman and debunker. True enough, the machine age has robbed life of much of its interest and joy, the craze for legislation has pricked the dream of liberty and freedom, our democracy is mostly republicanism, our culture a smattering of intellectuality, our education mostly a matter of mere instruction; but the pessimists are not going to remedy matters and the "boobsoisie" cannot. Do we actually need an expatriate to determine the levels of our American civilization?

Sidney Dark does not like the fruits of the Protestant Reformation, particularly in England. He has selected "Five Deans" (Harcourt, Brace. \$2.50), to typify his ideals and sympathies. John Donne is singled out to show the complete failure of the

Reformation in the English church. He finds in Jonathan Swift a mass of contradictions, in John Colet and Arthur Stanley a desire for a comprehensive church, in Dean Inge a scorn for the crowd equal to that of Nietzsche or Ibsen in their bitterest moods. The author's convictions on the capacities of the common man and on his right to enjoy life in time as well as eternity are refreshingly at odds with those of the Dean. Those who are interested in the development of Christian unity will find much matter for thought in these chapters.

The essayists who go back to nature with a round-trip ticket tucked away in an inner pocket are sure to delight the city cave dwellers with their impressions of outdoor life. But when Anne Bosworth Greene tells us that "six years of beauty on a mountain farm are enough to spoil one for other scenes" one realizes that she is not merely yielding to the law of supply and demand with simulated gusto, but voicing her inner convictions and sharing her authentic impressions and reactions. "Lambs in March and Other Essays" (Century. \$2.50) admirably reproduces the atmosphere of the out-of-doors with a spirit of joy and tender faith in human nature which is worthy of imitation.

Worth-while Biographies.—With China occupying a good deal of international attention, and with the renewal of the Catholic spirit in the vast Empire that our Holy Father the Pope has more than once of late referred to, the publication of "The Heroine of Pe-tang" (Benziger. \$2.75) is particularly timely. While professedly the story of Hélène de Jaurias, Sister of Charity, (1824-1900), it touches very many details of the growth of Catholicism in China during the forty-seven years that this devoted nun labored in that mission field. The volume is a splendid chapter on the charity of the Church in the nineteenth century, and on the heroic men and women who amidst dangers from very many sources, amid constant bodily discomfort, and amid much spiritual desolation, are spending themselves in exile and sacrifice to spread the Kingdom of Christ. The volume is written by Henry Mazeau and translated by an Ursuline, the grandniece of its subject. In the original it has been crowned by the French Academy.

While scholars are naturally attracted to long and, highly scientific biographies of the great Apostle of the Gentiles, when they seek to establish him in his rightful place in Church history, and consequently go to the volumes of writers like Fouard for their data, the general body of the Faithful who look for a briefer but nevertheless adequate sketch of Christ's "vessel of election" will welcome John L. Stoddard's translation of "St. Paul" (Benziger. \$1.70) by Fernand Prat, S.J. The volume claims to be neither a history of St. Paul nor an exposition of his theology, but a simple account of essential biographical facts. It is interestingly written and should stimulate its readers to renewed admiration for the work of the Teacher of the Gentiles and increased devotion to him.

Katharine Henvey in translating "Father Francis Tarin, S.J." (Herder. \$1.35), from the pen of the Rev. J. Dissard, S.J., introduces English readers to a saintly country missionary in modern Spain. Born in 1847 and living well on into the twentieth century, Father Tarin's chief claim to attention was his deeply apostolic spirit, his strenuous missionary career amid the villages of Andalusia, and his passionate devotion to the Sacred Heart. While the Holy See has not pronounced on either the virtues that apparently characterized his life, or the wonders that were credited to him both before and after death, humanly speaking his biography offers much for Catholic admiration and imitation.

In "Little Lives of Great Tertiaries" (Benziger. 65c.) Marian Nesbitt tells briefly the story of about twenty followers, men and women, of the Franciscan ideal, who have been raised to the honors of the altar. While in no sense scientific, the accounts are both edifying and instructive. They include characters drawn from various classes in life, men and women, old and young, and they emphasize the truth that saints are not born but made; that the secret of holy living is in purity of heart and union with God; and that by walking in the footsteps of men and women such as here depicted the laity may readily attain even the heights of sanctity.

Hylton's Wife. The Lovers of the Market Place. The Flutes of Shanghai. The Black Ace. The Case with Nine Solutions.

Mrs. George Norman in "The Town on the Hill" showed a keen insight into the workings of the human mind under the influence of misguided affection. In "Hylton's Wife" (Benziger. \$2.50) she penetrates still further to study the reactions of unfaithfulness. Hylton Guest's wife discovers that he is enamored of another woman and decides to have her marriage annulled, for she has been told that Hylton, a non-Catholic, has never been baptized. To make matters still more complicated a certain young man comes into the life of Caroline Guest. He loves her with an intensity which is difficult to conceal. Such a situation gives an exceptional opportunity for a Catholic novelist to explain the attitude of the Church and the working of her laws in matrimonial tangles. The story, however, is not merely a vehicle for a polemical argument, but an intensely human, real, and familiar study of souls in conflict.

With the vividness of one who was an eye-witness, the veteran Richard Dehan, in her "The Lovers of the Market Place" (Little, Brown. \$2.50), describes the English scene as it was in the 'seventies. It is preeminently the story of Malvina Braby and her son Stephen. There is a rock-like ruggedness in Malvina; there is also in her character a most tender humanity; she can be adamant towards what she hates or in defense of what she believes right, but she is all charity and forgiveness towards those who merit it. Stephen is moulded in her own image. In opposition to these is Wilfrid Braby, Malvina's husband, who has broken his pledge to accept the Braby inheritance. Having reformed, at least exteriorly, after receiving the tainted money and home, he tries to force his wife and son to return to him, by appeals at first and afterwards by petty persecution. This is a vigorous romance, with the reach and the tones of a symphony. It has a stately, leisurely tread that pounds on to a splendid finale. Occasional passages descriptive of Catholicism reveal the Faith of the author.

Why did John Cadell, an enigma to most of his Far Eastern associates, maintain in lonely secrecy his dreamy mansion of Peach Flowers on the Bubbling Well road? The answer, with all that it involved, is cleverly told by Louise Jordan Miln in "The Flutes of Shanghai" (Stokes. \$3.00). The author of "Mr. and Mrs. Sen" has presented another of the series of tales she has written about the Orient, and in it she has taken a sane and sympathetic, if somewhat ideal, glance at the modern New York of the East. Hing Mee Yin, flute-player of Shanghai, sent spirals of song to heaven, on whose melodies native and foreigner alike hung. But the fates of age-old China, in some measure, rested with the frail girl whose cascades of music pierced the atmosphere of the Settlement. It was a third character, Ruth Blake, who intuitively felt the reason why, and who brushed aside the catty scandals of the reformers finally to solve the secret of Peach Flowers.

George Dilnot was the first man to enjoy unfettered facilities for the detailed study of the technique of Scotland Yard. The knowledge thus gained was disclosed in the "History of Scotland Yard," "Great Detectives and their Methods" and "The Lazy Detective." It brims over in a bit of underworld fiction which he calls "The Black Ace" (Houghton, Mifflin. \$2.00). Velvet Grimshaw, a swindler, has been murdered apparently by a partially demented person who leaves a playing card on his victims. This provides the author with a channel for informational running comment upon his favorite subject. There are, of course, the usual papers, disguises and thrilling escapes. An impish little heroine, named Pat, finally wins a millionaire and quits work.

Three tragedies in as many initial chapters set the stage for "The Case with Nine Solutions" (Little, Brown. \$2.00) by J. J. Connington. In the distinctive style that has characterized his previous mystery stories, the author here offers a new thriller, dramatically constructed, with a picturesque setting, and with some novel and very modern incidents to complicate the problems which Sir Clinton Driffeld and Inspector Flamborough have to solve. The tired brain that seeks distraction will find plenty of intriguing matter in "The Case with Nine Solutions" to dispel for a time business worries and life's more serious problems.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The C. P. A. Literary Awards

To the Editor of AMERICA:

In the issue of AMERICA for February 16, Father Wilfrid Parsons wrote:

An outstanding need of our times is to stimulate the creation of a literature which is inspired with the Catholic idea. It is important not only to get people to read such books, when they are written, but even more important to encourage people to write them. For the Catholic mind has its own ways of looking at all things.

To encourage the writing of Catholic literature is precisely the purpose of the Catholic Literary Awards Foundation, which is being established by the Catholic Press Association of the United States.

Briefly, the plan is to enroll 500 life members of the Association at a fee of \$100 each. This will give the Association a fund of \$50,000. This fund, invested in sound securities, will earn from \$2,500 to \$3,000 per year to be distributed annually in awards for the best productions of Catholic writers—novels, essays, poems, short stories, apologetical works, etc.

One hundred and twenty-five life members have been enrolled during the past eighteen months. The foundation is one-fourth complete. The income from this part of the fund is about \$500, and it is being distributed in prizes for 1928 as follows: \$100 for the best novel published; \$100 for the best work on apologetics; \$100 for the leading work of a general character; \$75 for the best short story; \$50 for the best article in a Catholic periodical; \$50 for the best editorial; and \$25 for the best poem. The winners of these prizes for 1928 productions will be announced at the convention of the Catholic Press Association in Cincinnati next May.

To make the prize more worth while the board of the Association decided to concentrate on awards for best short stories this year. The prizes are as follows: first, \$250; second, \$125; third, \$75; fourth, \$50.

The Catholic Literary Awards Foundation is no longer a dream. It is in part a reality. It can be completed with the cooperation of Catholic organizations and Catholics interested in good literature and education. For an organization of 100 members, a life membership in the Association would mean only one dollar per capita—the price of two tickets to a card party!

On all sides there is a growing recognition of the need of more well-trained writers who are able to set before the world Catholic principles in the most attractive forms of literary art. The secular world has its awards for the authors of "best sellers." In the Catholic field little or nothing has been done to encourage those who devote their lives to literature. The Catholic Literary Awards Foundation is the first practical move in this direction. When completed, its awards will be really worth while. It will prove a grand undertaking for Church and country.

Detroit.

ANTHONY J. BECK, *President,*
Catholic Press Association.

Stir Our Minds

To the Editor of AMERICA:

The bickering about politics and other secondary matters which we as a Catholic body have allowed ourselves to become irritated about, seems to me to be entirely to our discredit. The bigotry and hatred aroused against us during the late campaign seems to have been an outlet for our own passion and ill feeling instead of giving us an opportunity to do real missionary work amongst our fellow-Americans who think they know so much about the Church, and yet who are really in utter darkness as to the facts of the workings and teachings of Christ's universal Church.

Speaking of ourselves, our potential powers for self-development seem to be an insignificant factor.

Again I plead for an intellectual and cultural restoration based upon the sound foundation of the teachings of the Church.

Except for those who have the opportunity of attending our colleges and universities, there seem to be few facilities for the development of hundreds of Catholics who are eager to know more about the glorious things of the Faith.

The relationship between the fine arts and the Church would be a profitable subject to study. The industrial conditions of today, social-welfare work, the liturgy, and a host of subjects intimately connected with our complex modern life could be discussed and many problems solved if we would only stir our minds to fruitful activity.

Have we completely lost our sense of true beauty? Is our sense of hearing deaf to the inspirational melodies of heavenly music, and our eyes blurred by the tawdry tinsel of a machine-age world?

If so, let us begin a zealous striving to overcome the apathy and indifference so general amongst us.

Again I make a plea for Catholic study clubs, where those who are anxious to know more about the Church and her work in society today may be helped to live better and more fruitful lives for God and country—active lives for Christ in a pagan, selfish, money-worshipping age.

Des Moines, Ia.

ORVILLE L. BINKERD.

"The Suicide of the Irish Race"

To the Editor of AMERICA:

From time to time there have appeared in AMERICA various articles in regard to the "decadence" of the Irish race, with special reference to the decline of the birthrate and the probable extinction of the Irish outside of Ireland. (What I offer is just a suggestion of an objective and detached observer, for I have not the faintest trace of Irish blood in my veins.)

In this controversy it seems as if the fundamental point has been lost sight of: which is God's purpose in the utilization of the various races of mankind. To some He has given material prosperity; to others dominion over less developed races; to others intellectual and spiritual leadership. Such, it seems, is the place of the Irish.

As one traces the history of mankind since the breakup of the Roman Empire, it is important to observe how at various periods there has flowed from Ireland a great stream of emigration, vivifying and enriching civilization; establishing culture among the ignorant; bringing Christianity to those in spiritual darkness; yet—like a celibate priesthood—giving spiritual life to others, though itself "without children or posterity."

Such seems to be the mission of the Irish race today. Like a mighty fertilizing stream it has poured over the entire English-speaking world: enriching its culture, strengthening its institutions, above all bringing the light of Faith to those outside the Fold—like Melchisedech "whose pedigree is not numbered among them"—remaining an isolated phenomenon of spiritual inspiration.

As the spiritual is above the temporal, so is this fertility of the soul above, and even contradictory to that racial prolixity which extends one race over new lands. As one comes in touch with those Irish who retain the Faith unweakened by their non-Catholic environment, there comes, as it were, a subtle breath of a race set apart for spiritual things. How few there are of the truly devout Irish, who, at one time or another, have not felt the call for the Religious life! Ever after there has lingered, as the fragrance of a perfect odor, this call to the celibate life, and in a subtle, yet very real way it has checked that natural racial expansion characteristic of the English, the Germans and French Canadians.

Is not this the great heritage of the Irish race and Melchisedech its prophet?

Des Moines, Ia.

H. G. BROWNSON.